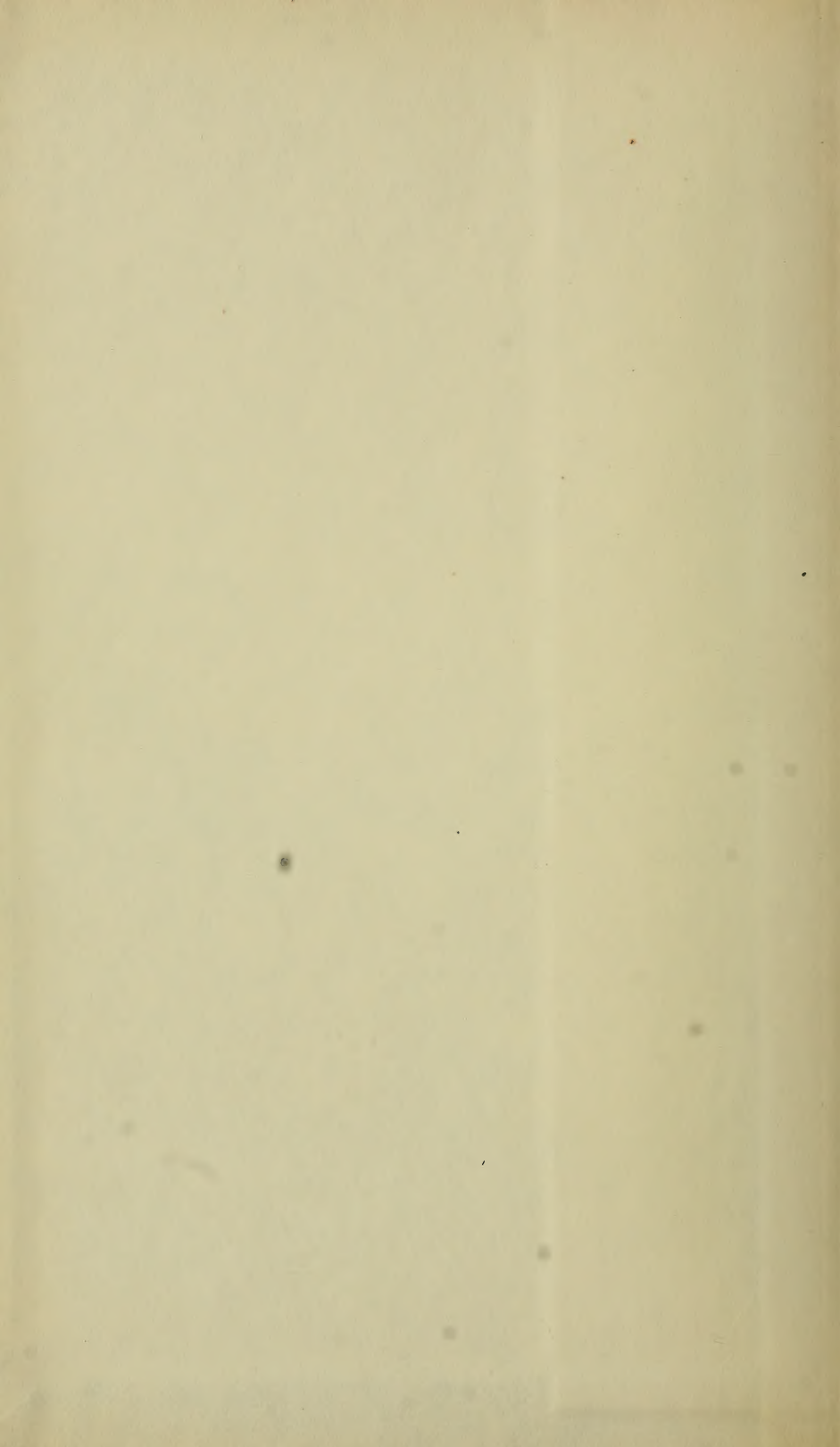
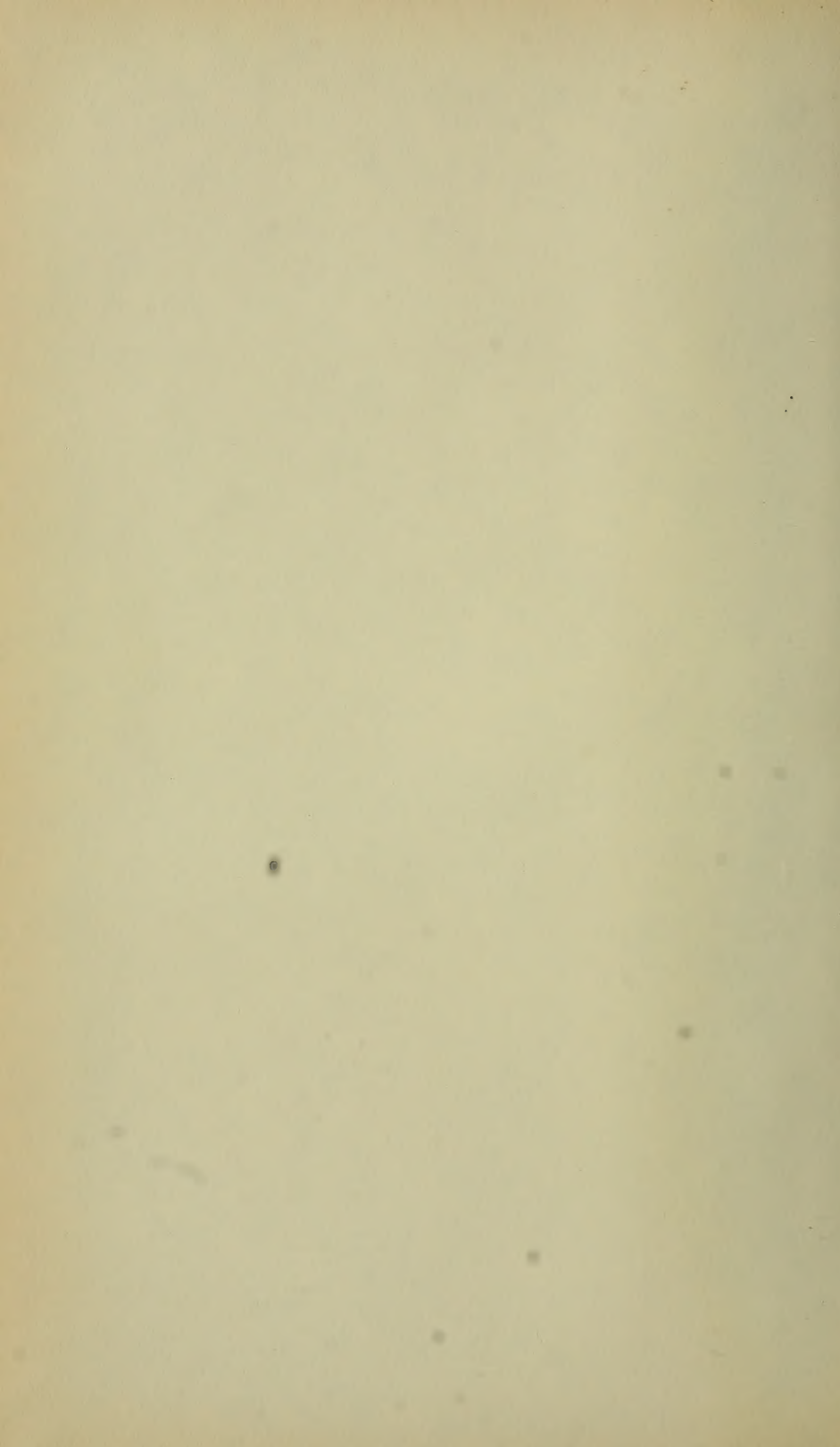
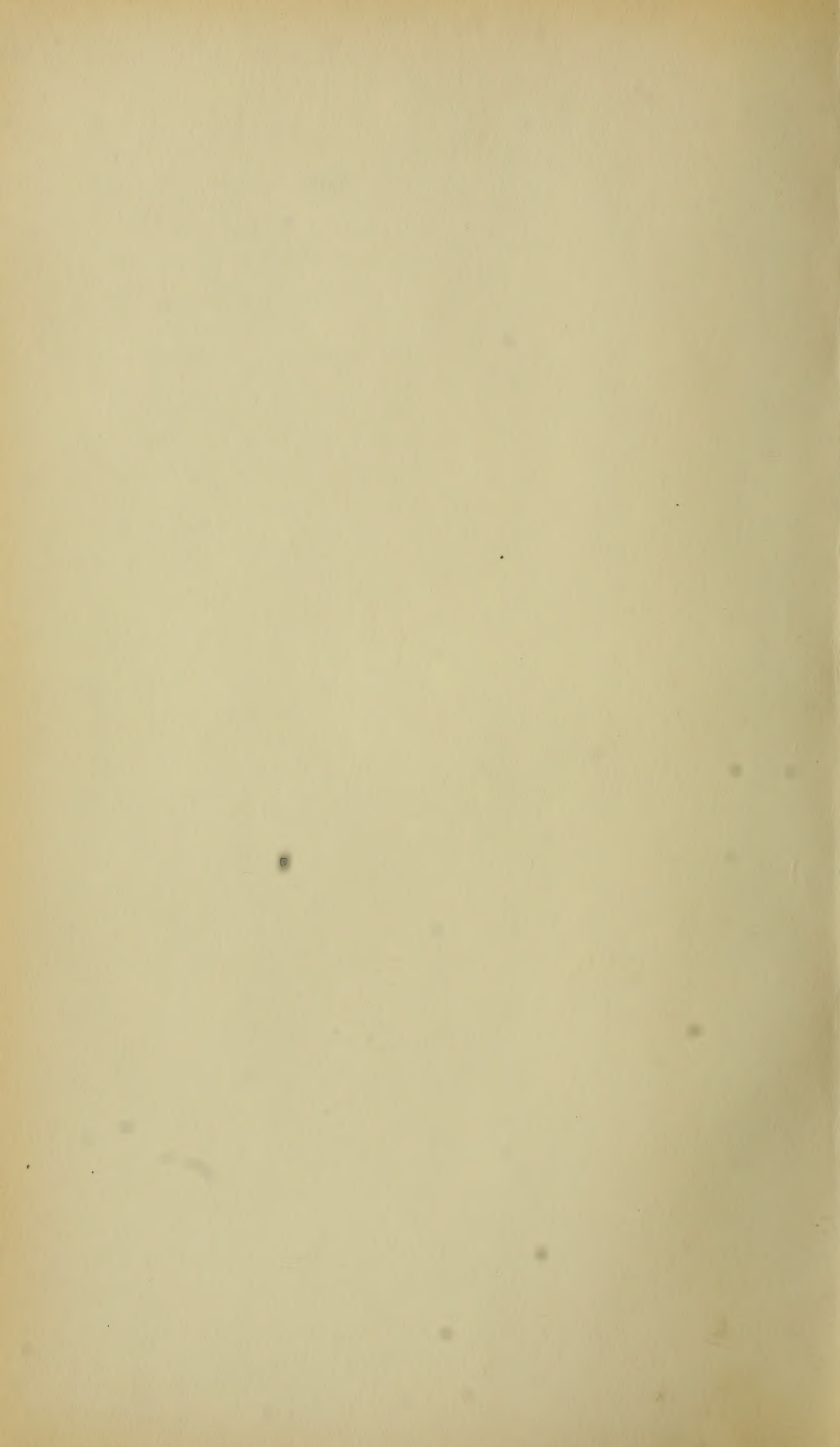




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MAY 1907

New York State Museum

24

JOHN M. CLARKE, Director

Albany.

Museum Bulletin 108

ARCHEOLOGY 12

ABORIGINAL PLACE NAMES OF NEW YORK

BY

WILLIAM M. BEAUCHAMP S.T.D.

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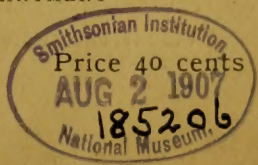
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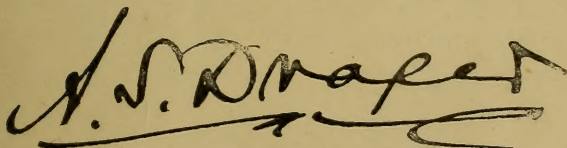
MY DEAR SIR: I beg to transmit herewith for publication a bulletin on archeology entitled, *Aboriginal Place Names of New York*, by Dr W. M. Beauchamp. This important contribution on archeology is one of the two final reports to be made to this division by the distinguished author.

Very respectfully yours

JOHN M. CLARKE

Director

Approved for publication April 23, 1906

A handwritten signature in dark ink, reading "A. S. Draper". The signature is written in a cursive style with a long, sweeping underline that extends to the right.

Commissioner of Education

New York State Museum

JOHN M. CLARKE, Director

Bulletin 108

ARCHEOLOGY 12

ABORIGINAL PLACE NAMES OF NEW YORK

BY

WILLIAM M. BEAUCHAMP

INTRODUCTORY

In 1893 I published a little book entitled *Indian Names in New York, with a Selection from other States*, containing all those then known to me in New York and adding to these a number of Onondaga names of plants and animals, with many of their primary meanings. These are not included here, and many names outside of New York are also omitted. Further research has at least doubled the local names in this State and increased the knowledge of the significance of many, as now given. In the work mentioned there were slight verbal errors, not materially affecting sound or sense, and these have been carefully revised and corrected. There is a larger treatment of alleged meanings, bringing together the views of various writers, and a fuller reference to existing vocabularies. As many names have been left undefined there was a temptation to give such early Algonquin and Iroquois words as might help general interpretation. Thorough students would still require the larger vocabularies, and the benefit of a brief compilation to others might prove very small. Instead there are supplied digests of languages from reputable writers, treating

of the formation of aboriginal words, which may be helpful to many. Students of Indian words will find Pilling's Algonquin and Iroquois bibliographies very useful.

The names given are local, though sometimes derived from the names of persons. Of the latter I have several thousands connected with New York, mostly Iroquois, but fully representative of the less important Algonquin tribes. All have dates, and many of them interesting histories. The mere mention of this fact shows how large were the powers of those languages which will soon be classed among those which are dead. In a list of 1885 lakes and ponds of the United States, 285 have Indian names still and more than a thousand rivers and streams have names from the same source. Half the names of our states and territories are in the same class, and most of our great lakes and rivers.

It is not necessary to prefer Indian place names to others. They are not always pleasanter in sound, and are rarely poetical, yet we are glad to retain many of them. Some of our very finest names in New York are aboriginal, but names derived from our own ancestry, dear to us from historic or personal associations, full of meaning even to the untrained ear, may be just as good as aboriginal names which mean nothing at all to us, or perhaps any one else. It is just as incongruous to place an Indian prairie name among our mountains as it was to plant the names of Pompey, Cicero and Virgil in central New York. Onondaga is not appropriate on our western plains.

In the study of our New York aboriginal names we fortunately have early and valuable aids. The French and English missionaries translated books of devotion and portions of the Bible, often describing languages and preparing vocabularies. The Iroquois were greatly favored in this way, though most of this linguistic work fell to the lot of the Mohawks and Senecas. The Moravians had men at Onondaga for several successive years merely to study the language. In Iroquois councils the interpreter was one of importance for nearly two centuries, nor has his usefulness yet ceased. In direct and indirect ways much useful material has been gained and preserved, and when these languages cease to be spoken they will still be read and understood. To aid in all this is the purpose of these pages.

DIFFICULTIES IN DETERMINING ABORIGINAL NAMES

A primary factor in the spelling and pronunciation of aboriginal names is their record by men of different languages. The English, Dutch, Germans and French had varying values for certain letters and their combinations. The English *Cayuga* and the German *Gajuka* differ in appearance, while nearly alike in sound. The French *Shatacoïn* and the English *Chautauqua* are not so far apart as they seem. Other instances will be recalled.

Then the persons who received and recorded names were not always persons of good education, and their writing is often hard to decipher. In the pressure of business, names were imperfectly heard and understood, and in the same record, perhaps in the same paragraph, may have several different forms. The name of Schenectady well illustrates this. It requires thought and skill to give a combination which will accurately reproduce Indian words in our tongue. One consideration must often be which of several forms is the true one, and what are its relations to that established by usage.

Another factor is that all members of a given tribe do not pronounce alike. All investigators soon learn this, and it is found among ourselves. A phonetic report of the conversation of several persons in New England and New York would show variations of sound. These increase in distinct and isolated communities. The Five Nations of New York had as many dialects of their language, and these would have varied more but for their political and social union. The Algonquin tribes of Canada and the United States had also one language but a score of recorded dialects. Great differences are evident between these two great classes, but it is also true that the Mohawk, Onondaga and Seneca forms of a local name may be far apart in appearance and sound.

There are difficulties in the composition of names. In many the words for lake or river are incorporated, while in others they are implied but not expressed. If person or sex is expressed, the initial letters vary accordingly. In Iroquois local names many have the prefix *T'kah* or *Tega*, referring to a place. If the word proper begins with *Ka* or *Ga*, this syllable replaces part of the prefix. *Te* may be dropped or retained, but sometimes it belongs

to the body of the word. *De* is equivalent and is quite as often used. The interchangeable sounds of several letters must be borne in mind.

On another point Cadwallader Colden had some excellent observations in his New York land report of 1732. In that he said:

There being no previous survey of the grants, their boundaries are generally expressed with much uncertainty, by the Indian names of brooks, rivulets, hills, ponds, falls of water, etc., which were and still are known to very few Christians; and what adds to their uncertainty is that such names as are in these grants taken to be the proper name of a brook, hill, or a fall of water, etc., in the Indian language signify only a large brook, or broad brook, or small brook, or high hills, or only a hill, or fall of water in general, so that the Indians show many such places by the same name. Brooks and rivers have different names with the Indians at different places, and often change their names, they taking the name often from the abode of some Indian near the place where it is so called. *O'Callaghan*, 1:375

This last seems oftener the case with Iroquois than with Algonquin names, the latter being usually descriptive of the place, and the former often referring to some person or local incident, but the statement is true of both. With both there is little appearance of poetic fancy. Names were a convenience, and but little more. Mr Morgan's words follow:

The method of bestowing names was peculiar. It frequently happened that the same lake or river was recognized by them under several different names. This was eminently the case with the larger lakes. It was customary to give to them the name of some village or locality upon their borders. The Seneca word *Te-car-ne-o-di* means something more than "lake." It includes the idea of nearness, literally "the lake at." Hence, if a Seneca were asked the name of Lake Ontario, he would answer, *Ne-ah-ga* *Te-car-ne-o-di*; "the lake at *Ne-ah-ga*." This was a Seneca village at the mouth of the Niagara river. If an Onondaga were asked the same question, he would prefix *Swa-geh* to the word lake, literally "the lake of Oswego." The same multiplicity of names frequently arose in relation to the principal rivers where they passed through the territories of more than one nation. It was not, however, the case with villages and other localities. *Morgan*, p. 413

COMPOSITION OF LOCAL NAMES

All aboriginal names in New York are either Algonquin or Iroquois. The broad distinction is that while labials abound in the former they are not used in the latter. The Algonquin adjective commonly precedes the noun in composition, while in the Iroquois the reverse is the rule.

Territorially Algonquin names prevail in the southeast and northeast parts of the State, and are occasional along the Pennsylvania line. Iroquois names occupy the western and central parts of New York, with a few examples south of Albany. North and northwest of that city both families are well represented. There are a few intrusive names.

Among all the papers on Algonquin place names, of a general character, no one is better than that by the late J. Hammond Trumbull, entitled "The Composition of Indian Geographical Names, illustrated from the Algonkin Languages," and published in the *Collections of the Connecticut Historical Society*, volume 2. A brief summary of this excellent paper will be given, but its 50 pages will well repay close study and they cover a large field. He was long the leading authority on these languages and published much concerning them.

In them he included three classes of local names, the first being formed by two elements, adjectival and substantial, with or without a suffix denoting location. The second has single elements; the substantive with locative suffix, and these two classes contain nine tenths of local Algonquin names. Most others are from verbs, as participial or verbal nouns, denoting the place where the act was performed. In translating, the earliest record form should be found and variations noted. There follow other excellent rules.

Land or country is *ohke* in the Massachusetts dialect, *auke* in Narragansett, *hacki* in Delaware, *ahke* in Chippewa, etc. These terminals will be recognized in many words. *Wompan* refers to the east and is often applied to a people or country east of the speaker. Thus the Wappingers had their name from living east of the Hudson. *Shawan* referred to the south, and thus we have the Shawnees or south people. Such words are frequent in compounds.

River is quite generally *seip* or *sipu*; in Delaware, *sipo*. Thus from *Missi*, great, and *sipu*, we have the Mississippi or great river. Near the Atlantic, *tuk*, *han*, *hanne* and *huan* are frequent parts of river names, none of these being used independently. *Tuk* or *ittuk* is a river whose waters are driven in waves, whether by tides or winds. With these may be used *poh-ki* or *pahke*, pure or clear, and *quinni*, long, as in Quinnituckut or Connecticut.

Pautuck is a fall, often applied to a river, while *acawme* usually denotes the other side of a body of water. Many other words are compounded with *tuk* or *ittuk*. *Hanne*, or *huan*, for river, occurs in New York, but is more frequent in Pennsylvania and Virginia.

Nippi, for lake or water, is more common farther west. *Paug*, *pog* or *bog*, water at rest, often enters into the names of small ponds of varied character, and is quite frequent in New England, *Gami* and *gumee* are more common westward, indicating lakes, but one form of this appears in northern New York. *Amaug* enters largely into names of fishing places, and *qussuk*, stone, in its many varieties, is often applied to creeks and rocky places. *Wadchu* or *adchu*, a mountain or hill, is sometimes included in New York names. Its most conspicuous use is in the great hill country of Massachusetts. *Komuk*, an inclosed place, is found on Long Island, mostly in combination.

Munnohan or *munno*, for island, is frequent and with striking variations, some of them mentioned by Mr Trumbull later. Another word for island is *aquedne*, usually with note of location. Exact location is shown by the particles, *et*, *it* or *ut*; indefinite by *set*. Many words are derived from *naiag*, a corner, point or angle. *Hocquan*, a hook, originates some, and others are from *sauk*, pouring out, or an outlet. Saco and Saginaw are among these. *Nashaue*, midway or between, is most frequent in New England. *Mattapan*, sitting down place, or the end of a portage, occurs in New York. He gives other examples, which need not be mentioned now, and closes with some useful hints. The terminal locative, he says, means *in*, *at* or *on*, but not land or place, nor can animate nouns take this affix. Differences of languages and dialects must not be disregarded, for names and parts of names might vary in meaning among different people, while quite alike in form and sound.

As we are not dealing with languages so much as a class of names, this may suffice for Algonquin names, though very briefly stated. In considering Iroquois words of the same class, a few words may be quoted from Sir William Johnson, written in 1771:

The article is contained in the noun by varying the termination, and the adjective is combined into one word . . . *Caghyung-haw* is a creek; *Caghyungha*, a river; *Caghyunghaowana*, a great river; *Caghyungheeo*, a fine river; *Haga*, the inhabitants of any place and *tierhan*, the morning; so if they speak of eastern people, they say *Tierhans-aga*, or people of the morning.

Mr L. H. Morgan gave a comparative list of 24 local names in the six dialects of the New York Iroquois, and a few of his remarks may be quoted. He reckoned 19 letters common to these, but two or three of them are not needed. "The Mohawks and Oneidas use the liquid L, and the Tuscaroras occasionally employ the sound of F, but these letters are not common to all the dialects. It has been customary to exclude the liquid R from the Iroquois alphabet, as not common to the several nations, but this is clearly erroneous."

These sounds are now rare among the Onondagas, if used at all. He says further: "In connecting the adjective with the noun, the two words usually enter into combination, and lose one or more syllables. This principle or species of contraction is carried throughout the language, and to some extent prevents prolixity." He gives as an example: "*O-ya*, fruit; *O-ga-uh'*, sweet; *O-ya'-ga-uh*, sweet fruit. In other instances the adjective is divided, and one part prefixed and the other suffixed to the noun thus: *Ga-nun'-da-yeh*, a village; *Ne-wa'-ah*, small; *Ne-ga-nun-da'-ah*, a small village."

Among the few prepositions applicable to place names but modified in composition, he mentioned: "*Da-ga'-o*, across; *No'ga*, after; *Na'-ho*, at; *O'-an-do*, before; *Dose-ga'-o*, near, etc." He added a remark which should be modified, as towns often changed their sites and yet retained their names: "Names of places as well as of persons, form an integral part of their language, and hence are all significant. It furnishes a singular test of their migrations, for accurate descriptions of localities become in this manner incorporated into their dialects. The Tuscaroras still adduce proof from this source to establish a common origin with the Iroquois." In

this he may have referred to a few early names of towns preserved in one of the condoling songs, but of which no further tradition remains. Some reservation is necessary in this statement.

AUTHORITIES ON LANGUAGE

A number of accessible works treat the general subject of Iroquois words, their composition and modifications, these having many interesting features, some of which will be mentioned incidentally. The leading ones to be remembered here are the lack of labials, the use of prefixes and suffixes, and the position of the adjective.

About 1675 Father Jacques Bruyas wrote a treatise on the radical words of the Mohawk language, including a valuable lexicon, much used in defining names. It dealt mostly with verbs and their derivatives, and a synopsis of his grammatical scheme follows.

There are four simple tenses, from which the others are formed: infinitive, present indicative, the future of affirmation and the negative. From the present the imperfect is formed by an addition at the end. The preterit, terminating like the infinitive, the pluperfect, the future compounded with the preterit, are the cognate tenses from the same paradigm. The pluperfect adds *nen* to the preterit. The future of affirmation and the aorist present of the potential mood terminate alike. The double future of negation is like the indicative present. With one exception the tenses of the optative do not differ from the potential mood and those of the subjunctive are similar.

Verbs whose infinitives end in *a* usually terminate the present with *ou*, imperfect *akoue*, future *en*, negative with *anne*. *Gaienna*, to take, is an exception. Verbs in *e* have commonly the present in *e*, imperfect *ekoue*, future *eg*, negative *sere*, *seg* or *the*. They add tenses from several verbs and have some exceptions.

Verbs in *i*, signifying plentitude, have the present in *i*, imperfect *innen*, future *ig* or *isere*. Relatives ending in *i* have the present *isk*, imperfect *iskoue*, future *nien*, negative *nire*. *Ori* and *onni* and their compounds are exceptions.

Verbs in *aon* have the present in *as*, imperfect *askoue*, future *anne*, with some exceptions. Some have the imperfect *kaouas*, future *kao*, negative *ouasere*. *W* may take the place of *ou* in many cases. Verbs in *enon* have the present in *ens*, imperfect *enskoue*, future

enne, negative *enserc*, with three exceptions. Those in *ion* have *ris*, *riskwe*, *rinne*, *risere*; and ending in *gon* have the present in *ks*, imperfect *kskoue*, future *ag*, negative *ache*, with slight exceptions. Some verbs in *ron* have the present in *rhe*, future *r*, future negative *anne*. Others have in the present *onsk*, future *on*, negative *ronne*. Still others have present *ons*, future *re*, negative *reségs*.

Verbs in *se* have the same in the present and future, and *sere* in the negative. Those in *ouan* have *ouas* in the imperfect, future *so* or *o*, negative *wasere*. Those in *en* are irregular, but if they end in *gen* they make the present in *cha*, future *g*, future negative *ganne*. If the ending is *gannen* or *gennen* the present is *gennha*, future *genn*, and negative *gennande*, while those in *ien* are irregular.

Verbs in *at* have the present *at*, imperfect *atakoue*. In *et* they have *tha*, *ten*, *tanne* and in *out* the same. Those in *at*, *et*, *it*, *out* and *ont* have a double present: one for the act and another when it is customary. *Te* and *ta* have present *ta*, imperfect *takoue*, future *ten*, negative *tanne*. *Ti* has the present *tisk*, future *ts* or *tars*, negative *tire*.

Verbs ending in *tion* have the present *ties*, future *ti*, negative *riesere*. With *ston* the present is *tha*, future *t*, negative *tanne*. Those in *thon* have *thosk* in the present, imperfect *tho*, negative *thosere*. Those in *ton* vary from this, and those in *o* are mostly irregular. No general rule applied to many ending in *on*, but there were common rules for all.

Those ending in *a*, *e*, *o*, *k*, *s*, *t*, have the imperfect in *koue*. From active verbs the passive is formed by prefixing *at* to the first person of the present indicative, *g* being taken away, but this has exceptions. *Kon*, *ston*, or *ton* may be added to verbs to express causality and this was quite common, as *onnehon*, to live on anything, from *onhhe*, to live. Some verbs are naturally relative; others are made so by additions and this involves many changes.

Nouns are not inflected by cases, and thus are unchanged except in compounds. National nouns may be formed from the simple name of the nation by adding *ronnon* or *haga* to express people. There are many verbal nouns and those derived from adjectives. All substantives do not undergo composition. He noted also that while broadly generic names could be compounded, individual or specific ones could not. The name of a tree could be compounded

but not that of an oak. This brief sketch will give some idea of scope of this early lexicon and of the language treated.

Zeisberger wrote an essay on an Onondaga grammar nearly 100 years later, in which he divided words into simple and compound, the participle being usually lacking. Nouns had three genders, but no cases, and he mentioned but two numbers where others recognize three. The plural adds a syllable, as that of *schoh*. In words ending in *a*, *e*, *o*, relating to rivers, roads, hills, springs, etc. *nnie* is added, and *hogu* or *ogu* to others. Nouns compounded with *ios*, meaning *long*, change this into *es* in the singular, and *eso* in the plural. Thus we have *garonta*, *a tree*, *garontes*, *long tree*, *garonteso*, *long trees*. In compounding with numerals *age* is sometimes added at the end, but *tekeni*, *two*, is often prefixed and shortened to *t'*. The initial *G* may signify the first person, *S* the second, *H* the third, and *G* may also indicate the feminine in the third persons, but these are not all.

There are many rules for compounding words. The comparative degree adds *haga* or *tshihha*, and the superlative *tchik* to the positive. Prepositions he placed at the end of nouns, but they sometimes occur at the beginning. An instance of the former is *ochnecanos*, *water*, *ochenecage*, *in the water*. According to him *gachera* is added to signify on, *ocu* for under, *acta* for at, on or by, *ati* for over on the other side, *ge* or *chne* for to, etc. There were many conjunctions and adverbs, and interjections were much used.

He mentioned but three moods and three tenses. The infinitive is the root and the present indicative formed from it by substituting a pronoun for the first syllable. The perfect adds a syllable of various forms, and the future is like the present with *en* or *in* prefixed.

In writing on the Iroquois language Horatio Hale referred to M. Cuoq's excellent lexicon, published a few years since. According to the latter writer 12 letters sufficed for all words, but the Rev. Asher Wright used 17 with proper marks. The English missionaries used 16, and Mr Hale thought the Mohawk had seven consonants and four vowels. Three nasal sounds made his number 14. *K* and *G*, *D* and *T* were interchangeable. Numbers were singular, dual and plural. The dual prefixes *te* and suffixes *ke* to the noun. With a numeral adjective the plural prefixes *ni* to the noun and

adds *ke*. Sometimes the plural has *okon*, *okonha*, *son* or *sonha*, following the noun; in other cases the number appears from the context.

Local relations of nouns appear from affixed particles, like *ke*, *ne*, *kon*, *akon*, *akta*, etc., as *kanonsa*, *house*, *kanonskon*, *in the house*. There are many perplexing affixes. The adjective follows the noun, but they often coalesce. Pronouns are more numerous than in European languages, and he gave five conjugations to nouns and verbs. Verbs have three moods, with seven tenses in the indicative, and they take a passive form by inserting the syllable *at* after the pronoun. M. Cuq thought there were 12 forms of the verb, but Mr Hale reckoned more. Particles were many and freely used. There are other early vocabularies by unknown authors, but Mr Hale regarded M. Cuq's as the best. The work of the Rev. Asher Wright among the Senecas of New York he also esteemed highly.

The dictionary of German, English, Onondaga and Delaware words, compiled by David Zeisberger, useful as it is, is not as satisfactory in one way as could be wished. He commenced with the study of Mohawk, following this with the Onondaga more thoroughly, but adding something from the Seneca and Cayuga. As a consequence his words should be classed as Iroquois rather than Onondaga. His Delaware vocabulary is one of the best we have, and preferable to others in analyzing or defining Algonquin place names in most of New York. On Long Island the New England dialects were influential in forming names and Williams and Eliot are often quoted on these. As all these writers are frequently referred to in considering names, it seemed proper to give some brief attention to them.

While the Dutch held New York, many Algonquin place names were in use and put on record, but their knowledge of Iroquois names was very small, the Jesuit Relations of that period having many of which they knew nothing. With the English in power this knowledge rapidly increased, Greenhalgh's journey in 1677 giving the names of most Iroquois towns and some lakes and rivers. Most of those near the Pennsylvania line were not known till the next century, and some were recorded only in Moravian journals. Sullivan's campaign added many, and later visitors and settlers greatly increased our knowledge of Seneca local names. Important work

was done by O. H. Marshall, L. H. Morgan and others in obtaining names from the Indians themselves, with their definitions and origin. The former treated Seneca names alone, while Morgan's work took in all the New York Iroquois names which he could obtain, systematically arranged. In their conquests the Iroquois gave names to distant places. In the Algonquin field the best local results are due to J. Hammond Trumbull and W. Wallace Tooker, the latter dealing mostly with Long Island names and those near the city of New York. Along Long Island and Hudson river E. M. Ruttenber did conscientious work. In 1893 the writer published an account of the Indian names of New York, embracing all those then accessible and many from original sources. Valuable results have come from others in more restricted fields.

While H. R. Schoolcraft is an authority, yet on many points it is now conceded that in eastern matters he was often fanciful. His names and definitions will be quoted with this necessary reservation. Mr Tooker said: "Schoolcraft attempted the translation of many Algonquin names in the east, but, by employing Chippewa elementary roots or syllables, with which he was familiar, he failed in nearly every instance . . . His erroneous translations are still quoted and are very persistent." This dialect, however, did affect some names in northern New York. His most conspicuous failure was in Iroquois names, but in a general treatment it seemed proper to give them here, their character being well understood.

The question of credibility becomes more important when we turn to such an authority as John Heckewelder, the Moravian missionary. No one can fail to see that his derivations and definitions often seem farfetched, some being contested at the very outset. Some stand well, but good philologists do not hesitate to discard others. The result is that while his name carries weight, it is not now the end of discussion.

In the *North American Review* of 1826, Hon. Lewis Cass sharply questioned Mr Heckewelder's reliability in Indian matters, and was answered by William Rawle in the Pennsylvania Historical Society memorial of that year. Mr Cass made an elaborate and critical reply in the *Review* for 1828. In criticizing words he sometimes impugned their correctness, but part of his contention was that many of these were Monsey rather than Delaware. To us this is

unimportant, but the Monseys or Minsis were one of the three great divisions of the Delawares. Mr Cass did full justice to Heckewelder's character, but said he was old when he wrote and had forgotten much. At this day it is pleasant to see what an intelligent interest such men as Thomas Jefferson, James Madison, Albert Gallatin and Lewis Cass took in American languages. As Heckewelder is often quoted, being trustworthy in what he saw though credulous in what he heard, it may be well to quote Mr Cass's words in part:

His intercourse was confined to a small band of the Delaware tribe, who during many years received the humane attentions of the Moravians, and who had lost many of their own distinctive traits without acquiring ours. This band, after various migrations settled upon the Muskingum, about 70 miles west of Pittsburg, and here Mr Heckewelder's knowledge of the Indian character was principally acquired. His band was removed from this place by the British authorities, during the Revolutionary War, to the river Huron of Lake St Clair, and Mr Heckewelder accompanied and remained with them a short time. One journey to Vincennes, and two or three shorter excursions on the business of the mission, and we have the whole of his intercourse with the Indians. . . . If a comparison be instituted between his narrative and memoir and his history, it will be obvious that the latter has passed through other hands, and has assumed an appearance its author could never have given it. These three works as they appear before the public, were never written by the same person. *Cass, 26:372-73*

It will be manifest that his acquaintance with the language was superficial, and that little confidence can be placed in the process he adopts, or in the conclusions he attains. In fact, there is a visible confusion in his ideas and a looseness in his translation utterly incompatible with that severity of research and exactness of knowledge, which give the investigations into the philosophy of language their principal value. *Cass, 26:376*

As Heckewelder was continually with the Moravian Indians for 15 years, besides other contact, the above hardly gives a fair idea of his opportunities, and Mr Cass elsewhere said he passed his entire life among them. In his first article he dealt more with his credulity and liking for the Delawares, on which Cooper founded their character in his Indian tales. Others have commented on this weakness, and having known him well, Mr Cass said:

He was a man of moderate intellect, and of still more moderate

attainments; of great credulity, and with strong personal attachments to the Indians. His entire life was passed among the Delawares, and his knowledge of the Indian history and character was derived wholly from them. The Delaware tribe was the first and last object of his hopes. Every legendary story of their former power, and of their subsequent fall, such as the old men repeated to the boys in the long winter evenings, was received by him in good faith, and has been recorded with all the gravity of history. It appears never to have occurred to him that these traditional stories, orally repeated from generation to generation, may have finally borne very little resemblance to the events they commemorate, nor that a Delaware could sacrifice the love of truth to the love of his tribe. *Cass, 22:65*

All this must be taken with reasonable allowance but it may be added that the best authorities sometimes err, Indians themselves often differing widely in the interpretation of names, and that while some are certain, very many must always be matters of opinion, whoever sustains them. Most nouns have been shortened for convenience and others have been insensibly changed, so that the true forms and meanings of many are hard to determine.

LOCAL NAMES

In giving and defining local names, when this can be done, perhaps no better or more convenient arrangement can be made than the arbitrary one of classing them by counties. The general and logical territorial grouping has been mentioned, and on Long Island might be preferred. Names might be grouped in linguistic families, but a little practice soon enables most persons to distinguish between Iroquois and Algonquin names, wherever found, though a few are barely separated in sound. It will be seen that many places have more than one name, or that it appears in several forms. At first it seemed best to group all the names of any place under one head. While this is occasionally done it seemed better to separate the more important names or forms, giving them a nearly alphabetical arrangement in the several counties. A few doubtful names will appear, where writers have differed as to their origin. It is remarkable that they are so few.

ALBANY COUNTY

The Indian title was so soon extinguished in most of Albany county that few local names remain. It belonged to the Mahicans,

but for their safety they lived mostly on the east side of the Hudson and the Mohawks had names only for prominent places. Those given by Schoolcraft alone may be of his own invention.

Ach-que-tuck or Aquetuck was an early name for Coeymans Hollow. It is usually applied to the flats there, but appears to be the Haggwato of the map of the New Hampshire grants and the stream mentioned by Schoolcraft as Hakitak, below Coeymans. It may be derived from Ahque, *he leaves off*, and tuk, *a river*; i. e. *a river at a boundary*.

Ba-sic creek may be a corruption of quassik, *a stone*.

Ca-ho-ha-ta-te-a is a name assigned to Hudson river by Dr Samuel Mitchel. Schoolcraft thought this *great river having mountains beyond Cohoes*, but the word does not refer to the falls or include mountains. It is an Iroquois word for *river*, appearing in Zeisberger's dictionary as Gei-hate and Geihutatie. No adjective appears in this, but when used alone one was implied. It was *the river*. Hoffman abbreviated it to Atatea, and Sanatatea is a personal variation of the word. Sylvester thought it an Algonquin name, which it is not.

Ches-co-don-ta is given by Schoolcraft as a Mohawk name for Albany, meaning *hill of the great council fire*. I have seen no use of this, but he may have derived it from otschista, *fire*, and onont, *hill or mountain*.

For Co-hoes Morgan has Ga'-ha-oos, which he defines as *ship-wrecked canoe*. Spafford said [549], "This name is of Indigenal origin, and like the most such, has an appropriate allusion: Cah-hoos or Ca-hoos, *a canoe falling*, as explained by the late Indian sachem, Brandt." In his account of the *Chahoes*, about 1656, Adriaen Van der Donck said:

An Indian whom I have known, accompanied his wife and child, with 60 beaver skins, descended the river in his canoe in the spring, when the water runs rapid and the current is strongest, for the purpose of selling his beavers to the Netherlands. This Indian carelessly approached too near the falls before he discovered his danger, and notwithstanding his utmost efforts to gain the land, his frail bark, with all on board, was swept over by the rapid current and down the falls, his wife and child were killed, his bark shattered to pieces, his cargo of furs damaged. But his life was preserved.

I have frequently seen the Indian and have heard him relate the perilous occurrence or adventure.

This agrees with the definitions of Spafford and Morgan. Zeisberger gives the Iroquois word gahuwa for *canoe*, and Schoolcraft's Mohawk vocabulary kahoweya is a *boat*. On the other hand Ruttenber said Cohoes was not the name of the falls, but of an island below, and he connected this with the Algonquin name of the Coos country in New Hampshire, referring to pines. Masten's *History of Cohoes* also quotes a statement from the *Schenectady Reflector* of 1857, that the name is Mohegan, and that the Canadian Indians still call pitchholes in the road *cahoos*. The Mohawk definition is to be preferred.

Ga-isch-ti-nic or Kaishtinic was a name for Albany, according to Schoolcraft, used by the lower river Indians. It may have come from Kish-ke-tuk, *by the river side*, but there seems no reference in the word to door, capitol, or council fire, as implied in the following story, recorded by Heckewelder. This was a tradition of the Delawares that the northern door of their long house, or confederacy, was at Gaasch-tinick or Albany, and the southern on the Potomac. When the white people landed they began to tear down this house at both ends, at last destroying the league. There is no known historic basis for such an alliance, but he was very credulous on such points. The Mahicans had forts near Albany, but no apparent political relations with Indians near the sea.

Hak-i-tak was mentioned by Schoolcraft as a stream below Coeymans, called by others Hagguato and Aquetuck. Spafford said: "The old Indian name of *Hockatock*, still occasionally heard, is of Indian or Dutch origin, applied to a creek and neighborhood along its borders." Its Indian origin is clear.

I-os-co is Schoolcraft's name for a tributary of Norman's kill, in Guilderland, but he elsewhere speaks of it as a small village. If a Mohawk word it would mean *a bridge*, but it seems to have been used by him alone. It appears among some Michigan names as *water of light*.

It-sut-che-ra is a name of his assigned to Trader's hill, once three miles northwest of Albany. He prefixed Yonnondio, *great mountain*, and then defined it *hill of oil*. This is not satisfactory, nor do I find any such word relating to oil in Iroquois dialects. If the

name ever belonged to such a hill it might be from the Mohawk, atearosera, *a friend*, and the Cayuga, aterotsera, is still nearer in sound. Otschista, *fire*, would do quite as well.

Kan-is-kek or Caniskek was bought in 1664. Ruttenber said this was a tract in Coeymans, 10 miles below Albany. It seems lower down, but is placed at Beeren island. The name may be derived from Kschiecheek, *clean*.

Kax-hax-ki, a place mentioned in Coeymans, suggests Cocksackie.

Kox-hack-ung was bought in 1661, on the west side of the river, between Van Bergen island and Neuten Hook [see Pearson]. It was the name of a large tract, not restricted to one spot. This was mostly south of Albany county, and also suggests Cocksackie.

Ma-hi-can was one name of Beeren island, meaning *wolf*, but referring to its Mahican owners, called Loups by the French.

Mach-a-wa-meck or Beeren island. In 1664 it was said that Caniskek was behind this and opposite Claverack. It has been suggested that the name came from mashq, *bear*, and wamok, *enough*; i. e. *place of many bears*. This agrees with its Dutch name.

Me-ka'-go, an Indian village 2 miles north of Coeymans, according to Schoolcraft. It might be Mogkiyeu, *it is large*.

Mo-en-em'-i-nes castle was on an island at the mouth of the Mohawk in 1630, and belonged to the Mahicans. It may be derived from Moninneam, *he looks at it*, as a lookout place, or one conspicuous.

Mohegan-ittuck is one of Schoolcraft's names for the Hudson, and the same Algonquin name is given by others with slight variations. It means simply *Mohegan river*, but those dwelling on it, near Albany, are usually called Mahicans to distinguish them from the same people in New England. Ma-ha-ke-negh-tuc is another form of the river's name, meaning the same. In the Massachusetts Historical Society Collection, volume 9, page 101, is a tradition related by this people in New England, with a very different meaning for the name. They said that "Muhheakunnuk, according to original signification, is great waters or sea, which are constantly in motion, either ebbing or flowing." This was far in the west, whence they came. "As they were coming from the west they found many great waters, but none of them flowing and ebbing like

Muhheakunnuk until they came to Hudson's river, then they said one to another, this is like Muhheakunnuk our nativity." Hickan is *tide* in Delaware, and perhaps the word in question might be formed from this, though none like it appears in any vocabulary. Catlin erroneously called Mohegan *good canoe men*.

Mon-at'-tan hook is mentioned by Spafford, who says: "Monat-tan hook, north of Hockatock and Indian Fields, is perhaps the last of the local names that I need mention in this town." It refers to an island as usually defined, not to a point.

Ne-wes'-keke or Naveskeek is described by Ruttenber as a neck of land with a stream on its east side, 10 miles below Albany. This would place it above Coeymans Landing.

Nis-cont'-ha is Niscatha on the map of the New Hampshire grants, near the mountains west of Coeymans, but on the Coeymans patent. It refers to *corn lands*, and was probably derived from the next.

O-nis'-ke-thau creek in Coeymans Hollow, is also called Coeymans creek. There is a hamlet of this name in New Scotland, and also Oniskethau flats and mountain. It is said to have been an early name for Coeymans, meaning *cornfields*.

Pa-chon-a-hel-lick or Mahickander's island was bought in 1661. It is opposite Bethlehem and has been called Long island. The name may be derived from pachgammak, *black ash*, or from pisseogquayeunk, *muddy place*.

Pas-sa-pe'-nock is Bear island below Albany, and was an early name. A suggested derivation has been from pussough, *wildcat*, penuhkau, *he cast it down upon him*, but this is not satisfactory. Pesuponk, *sweating house*, seems better, but Trumbull had a predilection for names from roots, and said: "P'sai-pen, 'wild onion,' with the suffix for 'place,' gave *p'sai-pen-auk*, or as it was written by the Dutch, "Passapenock" [O'Callaghan's *New Netherlands*, I:122], the Indian name for Beeren island, in the Hudson, near Coeyman's." This would be *wild onion place*.

Pem-pot-a-wut'-hut, according to Schoolcraft, was a Mahican name for Albany, meaning *place of the council fire*, but he suggested no derivation. Ruttenber merely assented to the name and meaning, saying that Mahican tradition placed their capital there, under the name of Pempotowwuthut-Muhhecanew, or the *fireplace of the*

Muhheakunnuk nation. For the latter he quotes the tradition already given. The name may refer to a place for games.

Peoria is a western name for a place in Berne.

Sa-chen-da'-ga, said to be a place near a branch of the Hudson at Albany, was probably Sacondaga, *overflowed lands*, lying much farther north.

San'-a-go was placed at Coeymans by Schoolcraft, probably intending Sanhagag at Albany.

San-a-ta'-tea for the Hudson at Albany, is probably a personal form of Cohatatea, *a river*.

San-ha'-gag appeared in 1630. In that year Van Rensselaer bought this tract west of the Hudson, from Smack's island to a little above Beeren island. Ruttenber called this Sunckhagag. It may have been corrupted from sanaukamuck, *land*, referring merely to the tract, without being a name. Another derivation might be from Sunnuckhig, *a falling trap*.

Sek-tan'-ic, or Mill creek, was mentioned by Schoolcraft, above Coeymans.

Ska'-neh-ta'-de, *beyond the openings*, is Morgan's Iroquois name for Albany, afterward transferred to Schenectady, where it was equally appropriate. Dr Mitchill said he learned that Skenectadea, or Albany, "signifies the place the nations of the Iroquois arrived at by traveling beyond the pine trees." It has also been given as Skaghnetade, *beyond the pines*, etc., and Skaneghtada, *end of pine woods*. There are numberless forms of the name. David Cusick called it Shaw-na-taw-ty, *beyond the pineries*, and the Onondagas give essentially the same definition. Bruyas defined Skannatati as *on the other side*, from askati *on one side*.

Sne-ackx island, above Albany, is sometimes written Smack's.

Soen-tha'-tin was a place in Coeymans.

Ta-wa-sen'-tha is a name for Norman's kill which Schoolcraft erroneously defined as the *place of many dead*. Literally it is a *waterfall*, but by analogy it may signify to lament or shed tears. Bruyas gave the Mohawk word and definition. Dr Yates is said to have translated it like Schoolcraft, while Gallatin gave the word correctly, but called it an abbreviation, which it is not. In the *Colonial Laws of New York* it appears as Tawalsontha, and Ruttenber used this form.

Ta-was'-sa-gun'-shee, 2 miles from Albany, and near Norman's kill, where the old fort was built [*Barber & Howe*]. Ruttenber gives the name of "Tawassgunshee, that of the mound on which Fort Orange was erected." It has been called Lookout hill, which is a fair definition of the Indian name.

Ti-ogh-sah-ron'-de, *place where streams empty themselves*, referring to the forks thus made, as at Norman's kill and other places on the Hudson. It is simply a variant of Tioga. Though the name might properly be used in many places, the specific application of this form is much farther up the river.

ALLEGANY COUNTY

In common usage the name of Allegany is quite differently written. In New York the above form is the rule, but in Pennsylvania it is as commonly Allegheny. There are other forms. Spafford said of this: "*Alleghany* is formed from the Indigenal name of the Ohio, signifying *Long* or *Endless*, River or Mountain, for with the addition of these words for either, the same name may be applied to the Alleghanies, or the Alleghany range of mountains and the Ohio river." He thought also that the people of Pennsylvania were entitled to the spelling of the word, the mountains being mostly in that state. Heckewelder said: "The Delawares still call the former (Ohio) Al-li-ge-wi Si-pu, the River of the Al-li-ge-wi." Many have thought these the mound-builders. Loskiel said of the river, "The Delawares call this Al-li-ge-wi-si-po, which the Europeans have changed to Al-li-ghe-ne, and the Iroquois call it *Ohio*, that is, *the beautiful river*." He added: "At present the Delawares call the whole country as far as the entrance of the river Wabasch into the Ohio, Alli-gewi-nengk, that is, 'a land into which they came from distant parts.'" This does not agree with other definitions, and there is no reason to suppose they ever lived in Ohio till the middle of the 18th century.

Trumbull thought the name might be from Wel-hik-han-ne, *best* or *fairest river*, welhik meaning *most beautiful*. Wu-lach-neu would be the *finest river without falls*. Allegany, *longest* or *finest river*, and the mountains were often termed *endless*. Wulik-hanne-sipu, *best rapid stream long river*, and Wulik-sipu, *best long stream*, he suggests for origin. He also cited Charles Frederick Post, the

Moravian missionary, who wrote in 1758 of "The Ohio, as it is called by the Sennecas. Alleghenny is the name of the same river in the Delaware language. Both words signify the *fine* or *fair* river." This would seem conclusive at a time when it was certainly a comparatively new name to the Delawares.

He also quoted La Metairie, the notary of La Salle's expedition, who "calls the Ohio, the Olighinsipou, or *Aleghin*; evidently an Algonkin name." At that time, however, the eastern Algonquins had no access to the river. If the name was in use it must have been a western one. Dr Trumbull added that one of these two suggested a possible derivation. "The Indian name of the Alleghanies has been said,—I do not remember on whose authority,—to mean 'endless mountains.' 'Endless' can not be more exactly expressed in any Algonkin language than by 'very long,' or 'longest,'—in the Delaware *Eluwi-guncu*. 'The very long or longest river' would be *Eluwi-guneusipu*, or, if the words be compounded in one, *Eluwi-gunesipu*." If Dr Trumbull has not decided the question, he has certainly given his readers much to choose from. The testimony of Post has the best support.

Another definition comes in which will be as welcome to poetic minds as the mythic Alligewi. In the *Transactions of the Buffalo Historical Society* for 1885, is a statement from some Canadian Delawares, which differs from others: "The Alleghany mountains were called by us Al-lick-e-wa-ny, *he is leaving us and may never return*. Reference is made, I suppose, to departing hunters or warriors, who were about to enter the passes of those rugged mountains."

Ca-i-a-di'-on, a Seneca village of 1767, may be Caneadea.

Ca-na-se-ra'-ga creek and village, *among the milkweeds*.

Can-e-a-de'-a is written Ga-o-ya'-de-o by Morgan, *where the heavens rest on the earth*. The name of this Indian village is now given to a creek and postoffice [*see also* Karaghyadirha]. Colonel Proctor wrote this Canaseder when he was there in 1791.

Can-is-te'-o river, *board on the water*.

Car-a-ca-de-ra, about 7 miles from Nunda, called Carahaderra by Proctor in 1791. It seems the Karaghyadirha mentioned below.

Chaut-au'-qua Valley postoffice in the town of Grove.

Che-nun'-da creek, *by the hill*.

Cu'-ba, a village and town. An introduced West India name, said to have come from Cubanacan, the *center* or *middle*, two syllables being dropped.

Cus-a'-qua creek varies in spelling, but means *a spear*.

Ga-ne-o'-weh-ga-yat, *head of the stream*, is Morgan's name for Angelica.

Ga'-nos was the name for Oil spring given to Charlevoix in 1721. He was told it was between the Ohio and Genesee rivers.

Gen-e-see' river, town and creek. Also little Genesee.

Gis'-ta-quát, a place at Wellsville, mentioned by Zeisberger and appearing on Guy Johnson's map.

Hisk-hu'-e, a village mentioned by Proctor, suggests Ischua or Ischuna.

Hon-e-o'-ye creek and corners are on the south line of the county.

Ja-go'-yo-geh, *hearing place*, is a name for part of Black creek.

Kar-agh-ya-dir'-ha, or Karathyadira, was a Seneca village at Belvidere in 1765. It is on Guy Johnson's map and was essentially his own Indian name, meaning *rays of the sun enlightening the earth*. A shorter definition may be used. In 1791 Proctor called it Carahaderra, a village 47 miles south of Lake Ontario.

On-on-dar'-ka, *village on a hill*. A village north of the last on the map of 1771.

Os-wa'-ya creek, from O-so'-a-yeh, *pine forest*.

O-wa-is'-ki, *under the banks*, is Morgan's name for Wiscoy creek.

Pa-cih-sah-cunk, Paseckachcunk, Pasigachkunk and Passiquachkunk are varying forms of the name of a Delaware town at Colonel Bill's creek in 1766. The next may be the same.

Pas-se-kaw'-kung, a place several days above Tioga in 1757. It seems to mean *where the stream bursts through*.

Pee-me-han-nink was at the head of the Cayuga branch in 1757, and not far from the Chenasse or Genesee.

Pe-mid-han'-uck, *a winding stream*, was a Delaware name for Genesee creek in 1767, and is much like the last.

Shan-a-has-gwa-i-kon creek was an affluent of Genesee river, mentioned in the Morris deed of 1793.

Shon'-go is called after a Seneca Indian of post-colonial days.

Sis-to-go'-a-et is the name for part of Genesee river on Pouchot's map.

Tagh-roon-wa'-go, a Seneca town of 1779, seems to have been in Pennsylvania.

Wig'-wam creek. This Algonquin word means *house*.

Wis-coy postoffice is on Wiscoy creek.

The migration of the Delawares in the 18th century brought many Algonquin names into southwestern New York.

BROOME COUNTY

The Indian names in this county are nearly all quite recent, those of the Susquehanna being the only ones known which antedate the 18th century. In that century the Iroquois began to settle on that river, and before its close had several colonies of subject tribes on or near its banks. Intercourse with Pennsylvania increased and names of places naturally came with this.

A-no'-ka seems a fanciful name, but it may be a survival of Onoto. Boyd, however, gives it as the name of a village in Minnesota, meaning *on both sides of the river*.

An-o-jot'-ta was the name given to the Moravians for Chenango river above Chenango Forks, it being so called from leading to Anajot or Oneida.

Che-nan'-go is the name of the river, forks and lake. Binghamton was long known as Chenango Point. Morgan derived this from O-che-nang, *bull thistles*, and the Onondagas thus interpret this now. In colonial days the Onondaga and Nanticoke villages, between Chenango Forks and the Susquehanna were collectively known as Cheningo, Otseningo and Zeniinge. The second was the common form—Sylvester mistook in defining Chenango as *water flowing south*.

There are Little and Big Choconut creeks. The name is from Chug-nutts, variously spelled. In 1755 the Onondagas intended placing the Shawnees there. It was burned in 1779 and was then called Cokonnuck and Chukkanut. The name may be from Cho-kohton, *blisters*, a name for the balsam fir, but A. Cusick thought it was *place of tamaracks*.

Co-hon-go-run'-to, a name of the Susquehanna, according to Colden, which may mean either a river in the woods, or one which

serves as a door. This name, however, may not have been used so far down its course. It may be also from Heckewelder's name of Gahonta, *the river on which are extensive clear flats*.

Cook-qua'-go may be derived from Oquaga, but Boyd makes it from kekoa, *owl*, and gowa, *great*. The Onondaga name for one species is kaekhoowa, meaning *big feathery thing*.

Ga'-na-no-wa'-na-neh, *great island river*; an Iroquois name for the Susquehanna according to Morgan. The Onondaga name is different. [See Otsego county]

Kil'-la-wog postoffice.

Nan'-ti-coke creek and town. The Nanticokes were placed at Otsiningo in 1753. According to Heckewelder they called themselves Nentego. The Delawares termed them Unechtgo, and the Iroquois, Sganiateratiehrohne, *tide water people* or *seashore settlers*. The Mohicans also called them Otayachgo, and the Delawares, Tawachquano, *bridge over stream*, from their dislike to going through the water. They had singular customs and were a southern people.

Occanum (Ok-ka'-num) postoffice and creek is probably misspelled.

O-nan'-no-gi-is'-ka, *shagbark hickory*, is applied by Morgan to the whole of Tioughnioga river, but it properly belongs only to the upper part and perhaps to a lake at its source.

On-och-je-ru'-ge, one of the names of Onoquaga.

On-oh-agh-wa'-ga is a mountain near the last.

O-no'-to seems to have been Nanticoke creek. April 2, 1737, Conrad Weiser said they "reached the water called Onoto, and were immediately taken across in a canoe." It was on the north side of the Susquehanna, where several Onondaga families were living. It may be derived from onotes, *deep*, in reference to the water.

O-qua'-ga had many forms, applied to a village and creek. Among these are Aughquagey, Onohaghquage, Onoquaga, Ocquango and Ononaughquaga. The last may refer to the mountain. A. Cusick defined this as *the place of hulled corn soup*. It was partly destroyed in 1778, and utterly desolated in 1779.

Oquaga Lake is the present name of a postoffice.

Ot-se-nin'-go was the early form of Chenango and the name of

two villages north of Binghamton, 1750-79, where Onondagas and Nanticokes lived on opposite sides of the river. These villages have been erroneously placed at Binghamton by some. Councils were sometimes held there, and it was called Otlincauke, Otsineange, Chinange, Zeniinge, etc.

Ot'-se-lic river. Morgan defined this as *capful* and it has also been interpreted *plum creek*. Its mouth is at Whitney Point. It had another name in 1753, which may have originated in the wild red plum. An early Iroquois word for the plum tree was thichionk, from which Otsellic might be derived, or it may have been corrupted from oshiaki, *to pluck fruit*.

Oua-qua'-ga is the present name of a postoffice and creek.

Schi'-o was the name applied by Zeisberger to the Otsellic when he reached it in 1753. This might come from Tischo, *wild red plum*, as given in his dictionary, or abbreviated from thickionk, as above, an earlier name for the plum tree.

Ska-wagh-es-ten'-ras, or Bennett's creek, is on Sauthier's map, below the mouth of the Unadilla and on the south side of the Susquehanna.

Skow-hi-ang'-to or *Tuscarora town* was a village near Windsor, burned in 1779.

Sus-que-han-na is an Algonquin name of rather uncertain meaning, though the terminal for *river* is plain enough. Of this Heckewelder said:

The Indians (Lenape) distinguish the river which we call Susquehanna thus: The north branch they call *M'chewamisipu*, or to shorten it *Mchwewarmink*, from which we have called it Wyoming. The word implies, *The river on which are extensive clear flats*. The Six Nations, according to Prylaeus (Moravian missionary) called it *Gahonta*, which had the same meaning. The west branch they call *Quenischachgekhanne*, but to shorten it they say *Quenischachachki*. The word implies: *The river which has the long reaches or straight courses in it*. From the forks, where now the town of Northumberland stands, downwards, they have a name (this word I have lost) which implies: *The Great Bay river*. The word Susquehanna, properly *Sisquehanne*, from *Sisku* for *mud*, and *hanne*, a stream, was probably at an early time of the settling of this country overheard by someone while the Indians were at the time of a flood or freshet remarking: *Juh! Achsis quehanne* or *Sisquehanne*, which is: *How muddy the stream is*, and therefore

taken as the proper name of the river. Any stream that has become muddy will, at the time it is so, be called Susquehanna. *Heckewelder*, p. 262.

This is ingenious, but Captain John Smith described the Sasquehannocks living on that river in 1608, two centuries before Heckewelder wrote. He called them Sasquesahannocks, a people at war with the Massawomecks, supposed by many to be the Iroquois but probably the Eries. Mr W. W. Tooker would make *hanock* and its variants expressive of a people. The Susquehannocks sold metallic articles to the Chesapeake Indians, and may have gained these in war. He therefore suggested that *Sasquesah* might be the equivalent of the New England *Sequettah*, signifying booty, and rendered the whole word, *people of the booty obtained in war*. If the terminal were *hanne* or *river*, he would then define it *river of booty*. From the quotation above it will be seen that Heckewelder did not, as he supposed, suggest "that it was a corruption of the Delaware *Quenisch-ach-gek-hanne*, the long reach river." That he gave to the west branch and claimed a very different origin for the name in question. In 1885 some Canadian Delawares said: "We called the Susquehanna, A-theth-quaa-nee, the roily river." Simms defined it *crooked river*. Its Iroquois names will appear elsewhere.

Ti-ough'-ni-ó-ga river has a name which is but a larger form of Tioga, referring to the forks of rivers. Spafford said: "If I am correctly informed, this name is formed from Te-ah-hah-hogue, the meeting of roads and waters at the same place." One early form was Te-yogh-a-go-ga. The Moravians wrote it Tiohujodha, describing its many forks. On Dwight's map it is Tionioga. It was sometimes called the Onondaga, as an easy highway from the Susquehanna to Onondaga. There is a wrong local pronunciation.

Ze-ni-in'-ge or Zeninge was the Moravian form of Chenango. It was not a Tuscarora town as De Schweinitz supposed.

CATTARAUGUS COUNTY

Al-le-ga'-ny river and town [*see* Allegany county]. The river was called O-hee'-yo or *beautiful river*, by the Iroquois. It may be noted that *io* often combined the idea of grandeur with beauty; something very fine. In this way they probably meant this for the *great river*.

Cat-ta-rau'-gus creek and village. Morgan gives the Seneca form as Ga-da'-ges-ga-o, *fetid banks*. Spafford said of this: "They have another [name] which signifies *stinking shore*, or *beach*, spoken Gah-ta-ra'-ke-ras, *a broad*, and this they say is the origin of our Cattaraugus, a name perfectly appropriate to the Lake shore." The resemblance to Canawaugus, in sound and meaning will be noticed. On Pouchot's map the creek appears as *R. a la terre puante*. The Seneca village of Kadaragawas was mentioned in 1780, and again in 1794 as Catoraogaras.

Che-na-shun-gau'-tau was a name for the junction of Cold Spring creek and Allegany river in Mary Jemison's early days. It was also written Teu-shun-sesh-un-gau-tau, etc.

Chi-e-ka-saw'-ne, a place east of the north bend of the Allegany river in 1795.

Con-e-wan'-go town and creek, *in the rapids*. A frequent name in differing dialects. It has also been defined *walking slowly*, and this opposite meaning may have been suggested by the slow progress against a strong current. It is not strictly a definition. A fanciful interpretation is *they have been long gone*.

Con-no-ir-to-ir-au-ley creek in Ashford has been defined *ugly stream*. This has no support. On a recent map it is Connoisarauley.

Da'-u-de-hok'-to, *at the bend*. Seneca village on the Allegany.

De-as'-hen-da-qua, *place of courts*. Ellicottville.

De-o'-na-ga-no or Te-o-ni-go-no, *cold spring*. A Seneca village.

De-o-no'-sa-da-ga, *burned houses*. Cornplanter's town was in Pennsylvania. These four are in Morgan's list and many of those which follow.

Ga-da'-ges-ga-o, is his name for Cattaraugus, *fetid banks*.

Ge-ne-sin-guh'-ta, an old town in Elko, mentioned by Mary Jemison.

Go-wan'-da, a village in the town of Persia. Mr Arthur C. Parker, a nephew of the late Gen. Ely S. Parker who was Morgan's able interpreter, furnishes a welcome note on this name and its origin, saying: "Go-wan-da is a contraction of Dyo-go-wan-deh or O-go-wan-da, meaning *almost surrounded by hills or cliffs*. The name Dyo-go-wan-deh, (*deh* being the modern form of the older terminal *da*) is still used by the Senecas to describe a place below

high cliffs or steep hills, especially if the hills form a bend. The name Gowanda was suggested by the Rev. Asher Wright in response to the request of the people of Lodi who wished a more appropriate and less common name for their village."

Gus-tan-goh, the Seneca name for the village of Versailles. Mr Parker interprets this *under the cliffs*.

He'-soh or Ischua, *floating nettles*. The latter is the present name of a creek and town. It was Asueshan in 1767.

Je'-ga-sa-nek. Burton creek was thus called after an Indian.

Jo'-ne-a-dih, *beyond the great bend*. A Seneca village.

Kill Buck is not an Indian name of itself, but was that of a prominent Delaware chief of colonial and Revolutionary days, sometimes called Bemineo. It has long been a local name in this county.

O-da'-squa-dos-sa, *around the stone*. Great Valley creek.

O-da'-squa-wa-teh', *small stone beside a large one*. Little Valley creek. It is the same as Squeaugheta.

O-do-sa'-gi, *clear spring water*. A new name in Machias.

O-nogh-sa-da'-go, a Seneca town near Canawago in 1744. A. Cusick defined this as *where buried things are dug up*. This might seem an allusion to the lead plates buried by the French and dug up by the Indians, were not the name so early, but caches may often have been made there. It seems identical with the name of Cornplanter's town as given above. There are several names nearly the same in sound but differing in meaning.

O-hi'-o or O-hee'-yo, *beautiful river*. Allegany river. In Mary Jemison's life it is said, "the word O-hi-o signifies bloody." This erroneous definition was the effect of associating the name with the bloody scenes enacted there.

O-so'-a-went-ha, *by the pines*, for Hasket creek, is almost the same as the next.

Os-wa'-ya creek, *pine forest*. It flows from Pennsylvania, and Morgan gave the original as O-so'-a-yeh.

San'-dus-ky postoffice has a name introduced from Ohio. In Potier's *Racines Huronnes* it is Ot-san-doo-s-ke', *there where there is pure water*. A Polish trader lived on the bay who was called Sandusky, but he probably had his name from the bay, not the bay from him.

Sque-augh-e'-ta, a creek at the north bend of Allegany river in 1795.

Te-car'-nohs, *dropping oil*, is Morgan's name for Oil creek. Ganos, the name for Oil Spring in 1721, will be recognized in the last two syllables.

Te-car'-no-wun-do, for Lime Lake, means the same as the present name.

Teu-shan-ush'-song, the present name of an Allegany Indian village, suggests one much earlier.

Ti-o-hu-wa-quar-on-ta was mentioned by Zeisberger as the most easterly Seneca town on the Allegany in 1766.

Ti-on-i-on-ga-run-te of Guy Johnson's map, at or near Olean, may be the same. The former may refer merely to *a wooded point*; the latter to *a point which is hilly and wooded*.

Ti-oz-in-os-sun-gach-ta, a Seneca town on the Allegany, 30 miles west of the one mentioned by Zeisberger in 1766. He visited both.

To-squi-a-tos-sy, a creek east of the Squeaugheta in 1795. Great Valley creek. This differs little from its present Seneca name. *Around the stone*.

Tu-ne-ga'-want or Tunaengwant valley. As the name of a post-office it is shortened to Tuna. *An eddy, not strong*.

Tu-nes-sas'-sa, *clear pebbly stream*. Seneca village at the junction of Great and Little Valley with the Allegany river.

Tu-ne-un'-gwan, *an eddy not strong*. In Carrollton. This appears above.

Tu-shan-ush-a-a-go-ta. An Indian village at the forks of the Allegany in 1789.

Yet-gen-es-young-gu-to creek, flowing into the Allegany on a map of 1798, may be derived from one of Zeisberger's names.

Although the Delawares reached this important region before the middle of the 18th century they left few surviving names on or near the Allegany river. The Senecas built some villages, and were rapidly spreading westward at that time. The wars which soon followed checked their advance, but their most important reservations and villages are still on the Allegany river and Cataraugus creek.

CAYUGA COUNTY

Achs'-go is the name of Owasco lake in the Cammerhoff journal of 1750. On the map of Charlevoix it is Asco, and Kirkland wrote it Nascon in 1764. In every form it has reference to a bridge, though there was not always one there. It is a very old name, as will be seen.

Ca-na-da-ho'-ho, a village east of Cayuga lake on T. Kitchin's map of 1756. The name refers to a *fine village*.

Ca-yu'-ga lake and brook. A. Cusick translated this *where they haul boats out*, and I am quite sure this is the best of several definitions to be given later. It would refer to the first firm land above the extensive marshes. Hough had it "Koi-ok-wen, *from the water to the shore*, as the landing of prisoners." The Moravians usually wrote the name Gajuka, and other forms and definitions will be given separately. The earliest English form was Caiougo, and Loskiel wrote it Cajugu. The sound did not vary as much as the letters used. It was not the earliest name of the country and nation.

Cho-ha'-ro, called also Tichero and Thichero at an earlier day, was a Cayuga village at the foot of Cayuga lake in 1779. In this form it meant *place of rushes*.

Cho'-no-dote or Chondot, alias Peachtown, was a name for a village at Aurora in 1779. There was a large peach orchard there, but the Indian name did not signify this.

Choue-guen, equivalent to Oswego, *flowing out*, was first mentioned in the Relation of 1672, where it is applied to the outlet of Cayuga lake. "The river Choueguen, which rises in this lake, soon branches into several canals." Through the marshes it had another name.

Chrou'-tons was a French form of an Indian name of Little Sodus bay, 5 leagues beyond Oswego in De Nonville's expedition of 1687.

Date-ke-a'-o-shote, *two baby frames*. Present Indian name of Little Sodus bay. This and the next three are from Morgan's list.

Dats-ka'-he, *hard talking*, is North Sterling creek.

De-a-wen'-dote, *constant dawn*, is his name for Aurora. It may have been adopted while he lived there, or may be a variant of Chonodote.

Ga-hes-ka'-o creek is Great Gully brook, south of Union Springs. It was mentioned in Cammerhoff's journal of 1750. In Onondaga it would be *big arrow*.

Ga-jik-ha'-no, *place of salt*, is the Tuscarora name for Montezuma, and varies from others.

Ga-na-ta-ra'-ge may be from Ganniatarigon (Bruyas), *to cross the lake*, as was often done, but Ganata, *a village*, is the form used, applying to the town. A better derivation would be from Gannataragon, *to eat bread*, in allusion to its hospitality. Cammerhoff mentions it as the Cayuga town nearest Onondaga.

Ga-ni-a-ta-re-ge-chi-at was a name applied to the south end of Cayuga lake in the same journal. It was local, however, and A. Cusick defined it *from here we see the lake*, being the first view the party had of it. It was also rendered *end of the lake* by Zeisberger in 1766, and this seems more literal.

Ga-ron-ta-nech'-qui was a creek between Cayuga and Owasco lakes, having this name in 1750. Garonta by itself is *a tree*, but Zeisberger gives Garontanechqui as *a horse*. Horses were mentioned near this place.

Ga-weh'-no-wa-na, *great island*. Howland island in Seneca river.

Ga-ya'-ga-an-ha, *inclined downward*, Indian village 3 miles south of Union Springs.

Ge-wa'-ga, *promontory running out*, was a village at the site of Union Springs in 1779. All the Cayuga villages were burned at that time. These three are Morgan's names.

Goi-o'-goh, *mountain rising from the water*, is David Cusick's rendering of the name of Cayuga lake.

Goi-o'-guen is an early French form for the lake, town and people.

Gwe-u'-gweh, *lake at the mucky land*, is Morgan's name for Cayuga lake. The name for lake is not expressed but understood in this. The definition hardly seems correct in application, nor is it in accordance with his interpretation elsewhere.

Ka'-na-ka'-ge, *black water*, is his name for Owasco inlet. Kahonji means *black* in Mohawk.

Ki-hu'-ga creek and lake are mentioned in Sullivan's campaign for Cayuga.

Ki-o-he'-ro, St Stephen's mission at the foot of the lake in 1670, is the same as Thiohero, defined below.

Ko-lah-ne-kah is the name of Johnstown but Alfred B. Street in his poem of Frontenac applies it to the village of Aurora which itself occupies the site of the chief village of the nation, which was called Kó-lah-ne-kah. There is no other authority for this.

Little Sodus bay and creek. Sodus has not been well defined.

Montezuma town and marshes have their common name from the Mexican emperor.

Nas'-con lake for Owasco, as used by Kirkland.

Riviere d'Ochoueguen, the outlet for Cayuga lake in 1672.

O-i-o-go'-en or Oiogouen was a name for Cayuga used by the French in 1656. *G* was commonly prefixed.

On-i-o'-en, *stony land*, was the home of the Cayugas in 1654. For the people it was sometimes written Ouioenrhonons, involving a slight error.

On-non-ta'-re' or St René, the seat of a French mission in 1656, near but east of the present village of Savannah. It means *on a hill*, though it was on the river, but may be rendered *at the hill*. The allusion is to Fort hill, not far away, and perhaps to the small earthwork on it.

Os'-co, *bridge over water*, for Auburn, as defined by A. Cusick. Morgan also gave Dwas'-co as *bridge on the water*, and added lake to this, making Owasco lake, *lake at the floating bridge*. The bridge was not always there. [See Achsgo and Wasco]

San'-ni-o, a village at the foot of Cayuga lake in 1750, and on the east side. By a change of persons this is from gannio, *to pass the river in a canoe*. The usual course was to ferry over Cayuga lake, instead of making a long detour to the north.

Sen-e-ca river is variously written [see Seneca county].

Sgan-i-a-ta'-rees lake, *long lake*. It was thus written by Cammerhoff when at Skaneateles in 1750.

Squa-yen'-na, *a great way up*, applied by Morgan to Otter lake and Muskrat creek.

Swa'-geh river is his name for Seneca river, and is equivalent to Oswego. In one place he spoke confidently of it as meaning *flowing out*, but afterward said there was doubt of this. His definition is essentially correct.

Te-car'-jik-ha'-do, *place of salt*. Montezuma, where there are salt springs.

Tga'-a-ju is mentioned as a Cayuga village by De Schweinitz. This was the name of their principal chief, and towns were sometimes named from such men. I do not find this the case here, though Zeisberger fully described his two visits to this chief in 1766. It is purely a chief's title, given by Morgan as Da-ga'-a-yo, *man frightened*. All others define it, *he looks both ways*, which a frightened man might do.

The-ro'-tons, another name for Little Sodus bay in 1688. Also Tehirotons.

Thi-o-he'-ro or Ti-o-he-ro, *river of rushes*, a name for Seneca river in 1672. It was also the name of a village, and came from the vast beds of flags in the Montezuma marshes and near Cross lake.

Ti-che-ro, the name of Cayuga lake in Greenhalgh's journal, has the same meaning. He placed the Cayugas 2 or 3 miles from it.

Ti-onc'-tong or Tionctora is Cross lake in Cammerhoff's journal. On the map of Charlevoix it is Tiocton, and has other forms.

Ti-uch-he'-o is another form for Tiohero, in the same journal, for the north end of Cayuga lake.

Tschoch'-ni-ees, a hamlet on Payne's creek in 1750, appears in this journal.

Was'-co, *floating bridge*, is Morgan's name for Auburn. Bridges were sometimes made by the Iroquois, but usually there was none at Owasco lake, though the trail traversed the beach. When Zeisberger was there October 30, 1766, he said: "There were only two thin trees, the thickness of a man's leg, thrown over the outlet of a large lake, which had an awful depth, and as we crossed they bent so far down that you would be in water up to your knees, and therefore had to be very careful to keep your balance so as not to fall into the water." The lake had this name at least half a century earlier, pointing out some rude crossing.

Was'-gwas, *long bridge*, was Morgan's name for Cayuga bridge, once the longest in the world.

CHAUTAUQUA COUNTY

At-to'-ni-at, a place selected for a French post at the middle of the Chautauqua portage. It may be from Attentioniaton

[Bruyas], *to cause to depart*, in allusion to a fresh start, or from attona, *stairs*, from the ascent.

Ca-na-da'-way creek or Ga-na-da-wa-o, *running through the hemlocks*. Canadawa creek and Dunkirk. Spafford mentioned a portage there. Johnson called it Kanandaweron when he stopped there in 1761.

Cat-ta-rau'-gus creek and Little Cattaraugus, *fetid banks*.

Ca-yant'-ha, *corn fields*, one of Cornplanter's towns, was on the Conewango in 1787, a mile north of the 195th milepost west of the Delaware river. Cayontona and Kiantone seem derived from this.

Chaut-au'-qua lake, creek and town. The place now called Portland had the name of Chatacouit in French documents in 1753. The word has become widely known among summer schools, and has been very differently interpreted. For these reasons some space will be given to it.

L. H. Morgan wrote it Cha-da'-gweh in Seneca, Cha-da'-qua in Onondaga and Cayuga, Cha-ta'-qua in Tuscarora, and Ja-dá-qua in Mohawk; *a* as in far. He interpreted it, *place where one was lost*, and his informant was a Seneca chief. Cornplanter is said to have told Judge Prendergast, that "Chautauqua (Ja-da-queh) signified where a body ascended or was taken up. The Seneca tradition is that a hunting party of Indians was once encamped on the shore of the lake. A young squaw of the party dug up and ate a root that created thirst, to slake which she went to the lake and disappeared forever. Thence it was inferred that a root grew there which produced an easy death; a vanishing from the afflictions of life." This may be easily reconciled with Morgan's definition. The account goes on that Cornplanter alluded to this in speaking against Phelps and Gorham:

Another, who will not think of dying by the hand of his father or brother, says he will return to *Jadaqueh*, eat of the fatal root, and sleep with his fathers in peace. *Hazeltine*, p. 41-42

Other proposed meanings are *place where a child was swept away by the waves*, and *bag tied in the middle*, in allusion to the form of the lake. These may be dismissed. Spafford's definition has this in its favor, that in early Mohawk the word for *fog* was otsata. He said:

I terminate the first (Chautauqua) with an *a*, because I sometimes hear it pronounced by strangers, in two syllables, as well as that this orthography comes nearer the Indian pronunciation. The following is written from statements given me in 1815, and subsequently, by several chiefs and interpreters of the Indian tribes in the western part of this State. In their language there is a phrase, or *word-in-their-manner*, signifying *of the fog, at the fog, foggy place*, etc., spoken *Ots-ha-ta'-ka*, with long sound of *o*, and the broad of *a*, except of the last letter, *a* short, almost like *e*.

This would seem conclusive, but has been disputed. In the *Glen Echo Chautauqua*, August, 1891, Mr Albert S. Gatschet had an article on this name. Mr J. N. B. Hewitt had told him that "the first two syllables are both pronounced short," and gave the original name as T'kanchata'kwan, "one who has taken out fish there." This pronunciation disagrees with all writers, early and late, unless the prefix is meant. He said, "There exists an old tradition that the Indians of the vicinity took out fish from Lake Erie to stock Lake Chautauqua." He thought Cattaraugus creek was the place stocked. Mr Gatschet gave the story of Dr Peter Wilson, an educated Seneca (Cayuga) chief: "A party of Senecas were returning from the Ohio to Lake Erie. While paddling through Chautauqua lake, one of them caught a strange fish and tossed it into his canoe. After passing the portage into Lake Erie, they found the fish still alive, and threw it into the water. From that time the new species became abundant in Lake Erie, where one was never known before." Hence they called the place where it was caught, Jah-dah-gwah, the elements of which are Ga-joh, "fish," and Ga-dah-gwah, "taken out." By dropping the prefixes, according to Seneca custom, the compound name "Jah-dah-gwah" was formed.

In Schoolcraft's Seneca vocabulary Kenjuck expresses *fish* in general, gahquah being used for *bass*. The Onondagas call fish ojoontwa, nor does this derivation have much support from other vocabularies. For the early name Evans' map of 1758 has Jadachque, and on the boundary map of 1768 it is Jadaghque on Lake Erie. Rev. Mr Alden said the name, as pronounced by Cornplanter, was Chaud-dauk-wa. It is a Seneca name, of course, in its later form at least, and "according to the system of the late Rev. Asher Wright, long a missionary among them and a fluent

speaker of their language, it would be written Jah-dah-gwah, the first two vowels long and the last short." This disposes of pronunciation.

In his expedition to the Ohio in 1749, De Celoron wrote it Chatacoin and Chatakouin, and in Bonnecamps' journal of the same expedition it is Tjadakoin. The lead plate brought to Governor Clinton had Tchadakoin on it. Pouchot's map has Schatacoin. R. for the outlet of the lake, and allowance for French pronunciation must be made in all these forms. A place on Lake Erie is quite as often indicated as Chautauqua lake. Thus, in an account of Marin's operations in 1753, the French first arrived at Chadakoin on Lake Erie and commenced a fort. "The river of Chadakoins" was found too shallow for vessels, and they went 15 leagues west. Then they determined to build "two forts at Chadakoin, one of them by Lake Erie, the other at the end of the carrying place at Lake Chadakoin," indicating that the name was of a general character. D. Cusick wrote it Geattahgweah.

Co-ne-wan'-go creek and river, or Ga'-no-wun-go, *in the rapids*. These are sometimes Conewango river and Chautauqua creek. This was spelled Kanaaiagon on De Celoron's lead plate buried in 1749, but Chanougon in his journal. On Bonnecamps' map it is Kananouangon. There was a village near its mouth bearing the latter name.

Con-non-dau-we-ge'-a, a creek south of Cattaraugus creek, is mentioned in land purchases and is Canadaway.

Di-on-ta-ro'-go was a name for Attoniat.

Ga-a-nun-da'-ta, *a mountain leveled*, is Silver Creek.

Gen-tai-e'-ton was an Erie village where Catharine Gandiaktena was born. She was a convert at Oneida, where she was married. The town may have been here or in the south part of Erie county.

Gus-da'-go, *under the rocks*, is Morgan's name for Cassadaga lake and creek. It is Cosdauga on Dwight's map.

Gus-ha'-wa-ga, *on the body*, was Morgan's name for Erie, Pa.

Jo-nas'-ky or Ka-sa-no-ti-a-yo-go, a carrying place where the French intended building a fort at one end.

Ka-no-a-go'-a, *a great door*, is on Pouchot's map of 1758, but

seems south of the line, and may be meant for Conewango. This would be defined differently.

Kau-quat'-kay, principal Erie fort according to D. Cusick.

Ke-on-to-na or Ca-yon-to-na, an Indian village of 1789, was on the west branch of Conewango river. From this comes Kiantone.

Ko-sha-nu-a-de-a-go, a stream flowing south across the Pennsylvania, seems the Kasantiyogo of the French writers.

Oregon postoffice. This introduced name is used elsewhere in New York, and the meaning has been much discussed. Jonathan Carver heard of such a river in 1766, but it does not belong to the Oregon dialects, though there is an Okanagan river in that state. The name may be Algonquin, with the meaning of *great water*, but is more probably a Dakota word. Carver mentioned it as a great river flowing into the Pacific, and called it "Oregon, or the river of the West." Bryant first used it after Carver, in his poem of *Thanatopsis*, written in 1817: "Lose thyself in the continuous woods where rolls the Oregon." Some have derived it from *Origanum*, an herb, but this is an error. Nor does it come from the Spanish word, huracan, a wind, originally from the Mexican and familiar to us as a hurricane. A popular interpretation has been from the Spanish word orejon, a pulling of the ear, or lop ears, but Carver undoubtedly had it from the Indians, and this source should be accepted. This is partly Bancroft's decision in the full discussion in his *Pacific States*, and his words may be quoted:

Therefore the summing of the evidence would read *Oregon*, invented by Carver, made famous by Bryant, and fastened upon the Columbia river territory, first by Kelley, through his memorials to Congress and numerous published writings, begun as early as 1817, and secondly, by other English and American authors, who adopted it from the three sources here given.

Wan'-go is shortened from Conewango.

CHEMUNG COUNTY

Mount Ach-sin'-ing, *standing stones*, was south of the Chemung and opposite Sing Sing creek. It is a Delaware name.

Ach-sin-nes'-sink, Assinissink, Asinsan or Atsinsink, *place of small stones*, was a Monsey or Delaware village on the east side of

Sing Sing creek, in the town of Big Flats. French says it was called after John Sing Sing, a friendly Indian, but it was known by this name in 1758. Gen. J. S. Clark would seem to extend it farther up the river, into Steuben county, making it a scattering settlement. It is usually defined *stone upon stone*, in allusion to the peculiar rocks along the river. On Guy Johnson's map of 1771 it is Sin Sink.

Cayuga branch was a frequent name for Chemung river.

Ca-yu'-ta creek and postoffice. This may be from Gahato, *log in the water*.

Che-mung' has various forms, as that of Skeemonk in 1777, and Shimango in 1779. In 1757 the French spoke of the "Loups of Chaamonaque' or Theoga," meaning the Delawares living at Tioga. It was written Shamunk in 1767, but usually Chemung. The river and an Indian village bore this name, which meant *big horn*. The village was burned in 1779. Zeisberger has Wschummo for *horn*, and the locative may be added. Spafford said: "Chemung is said to mean *big horn*, or *great horn*, in the dialect of the Indian tribes that anciently possessed this country. And that a very large horn was found in the Tioga or Chemung river is well ascertained." This was a Delaware name, and the river had another of similar meaning. In Schoolcraft's larger work [5:609] is a communication from Thomas Maxwell, who gave the usual definition and said that the name came from a large horn or tusk found in the river. Of course this must have been in colonial times to have originated the Delaware name. The early settlers found a similar one in the stream in 1799. It was sent to England, and an eminent scientist called it the tusk of an elephant or some similar animal. In 1855 Mr Maxwell added:

One of much the same character was found on an island in the river below Elmira, a few weeks since, and it is now here. I have recently examined it. It is about 4 feet in length, of the crescent form, perhaps 3 to 4 inches in diameter. Capt. Eastman saw it yesterday and with others who have seen it pronounced it to be ivory, and a tusk of some large animal, probably now extinct. This is the third horn or tusk which has been found in the Chemung so that the name is likely to be perpetual.

Con-e-wa-wa-wa, Ka-no-wa-lo-hale, and Ka-na-wa-hol-la, *head on a pole*, are different forms of a favorite name given to a village

which was burned at Elmira in 1779. It was mentioned in 1778 as Kannakalo, a town on the Tioga branch.

Con-on-gue, according to French a Delaware name for the Chemung, signifying *big horn* or *horn in the water*, in that language, but Gallatin says that konnongah is *horn* in Seneca. I do not recall such a word.

Eh-la-ne'-unt, a place above Tioga Point, where French Margaret's son-in-law lived in 1758. She was one of the Montour family.

Ga-ha'-to, *log in the water*, is given by Morgan as a Seneca name for Chemung river.

Gan-ho'-tak creek was mentioned by Cammerhoff in 1750. General Clark thought this Newtown creek, which is too far west. Wynkoop creek seems better. It may be derived from the last name.

Ka-his-sack'-e was a place mentioned in the same journal, and so called from the number of very tall trees. It was between Ganhotak creek and Cayuta lake, and may be compounded of garhison, *to make a forest*, and hetke, *high*.

Ko'-bus town was called after one of its noted Indian warriors, and was on the north side of Chemung river, opposite Hendey's creek and in the southwest corner of the town of Elmira. It seems a contraction of the name of Jacheabus, a noted chief who lived there.

Ru-non-ve'-a, *place of the king*, according to A. Cusick, perhaps because the British arms were there displayed. It was a village at Big Flats, burned in 1779.

She-ag'-gen or Theaggen, on the Susquehanna east of Elmira, is on Pouchot's map and is probably Tioga.

Skwe'-do-wa, *great plain*, is Morgan's name for Elmira. This is a frequent name, but of varying form.

Tu'-te-lo was an Indian village on the Chemung, near Waverly. The inhabitants were southern Indians, sometimes called Toderigh-roonas.

Wil'-le-wa'-na or Wilewana is a Delaware word, meaning *horn*, and the name of a village on the Chemung in 1768, when it was mentioned by Zeisberger. The people there tried to make his party return. In the Sullivan campaign a town but not the river

was called Chemung. From Tioga to Elmira the stream was called either the Tioga or the Allegany branch. Several journals mention the union of the Cayuga branch with this at Elmira. This branch had its name from the Cayuga village of Ganatocherat, near Waverly. For a long time all this territory belonged to the Cayugas.

CHENANGO COUNTY

An-a-jot'-a. This name appears in the Moravian journals for the Chenango river above Chenango Forks. By it they could reach the Oneida villages, the largest of which they called Anajot, equivalent to Oneiyout.

Ca-na-sa-was'-ta or Canasaweta is a creek in Plymouth, running to Norwich. It might be from Gannonsawetarhon, *a cabin between two others*.

Che-nan'-go is called O-che-nang or *bull thistles* by Morgan and the Onondagas. The name has many local applications.

Ga-na'-so-wa-di is Morgan's name for Norwich, and A. Cusick defined it as *the other side of the sand*. It is the same as Canasaweta.

Ga-na'-da-dele, *steep hill*, is Sherburne.

Gen-e-ganst-let creek and lake. According to A. Cusick this may be San-ne-ganst-let, *at the sulphur spring or marshy place*. This is probably correct. There are suggestive words in Bruyas, as Gannegastha, *to love to drink*, and gaiagense, *to go out by or on anything*.

Ot'-se-lic river and town. The name has been variously interpreted, and definitions will be found under the head of Broome county.

Schi'-o is another name for this river in a Moravian journal of 1753.

So-de-ah'-lo-wa'-nake, *thick-necked giant*, is Morgan's name for Oxford. It may be a reference to D. Cusick's story of a troublesome giant who lived on the Susquehanna.

Ti-en-a-der'-ha. "Teyonnoderro, or the fork, the Indian word signifying the meeting of the branches." 1756. *Pa. Col. Res.* 7:68.

U-na-dil'-la is the usual Oneida form, given in Morgan as De-u-na'-dil-lo, *place of meeting*.

CLINTON COUNTY

Cher-u-bus-co is a Mexican name applied to a village in the town of Clinton.

Og-ha-ron'-de was a place on the west shore of Lake Champlain, mentioned in Capt. John Schuyler's journal of 1690. It seems to have been considerably north of Plattsburg, and may refer to some notable tree.

Pa-pa-qua-ne-tuck, *river of cranberries*, according to Sabattis, an Indian hunter and guide, is Ausable river. Pakihm is Delaware for *cranberries* and po-po-kwa the Abenaki form.

Pe-ru, a town so called from its mountainous character.

Sal-a-sa'-nac is the name for Saranac river on Sauthier's map.

Sar'-a-nac river, town, pond and falls. No meaning has ever been assigned to this, and it is probably but part of the original name, the terminal of which, saranne, means *to ascend*. The reference might be to the river or the gradual rise of the land.

R. Serindac, 1755, on the map of French grants, is the Saranac.

R. Scomotion and cape on the map of New Hampshire grants, are at Cumberland Head. This name is a corruption of the next.

Squin-an-ton or Squeononton, *a deer*, is the name of Cumberland Head. It was called Point Squewonton or Squenonton in 1756, and is derived from the old Mohawk word Oskennonton, deer, as given by Bruyas. He thought this came from Gaskennonton, *to go to the land of souls*, "because it is a timid animal, which always thinks itself dead." Schoolcraft has oskoneantea for deer in Mohawk. It differed in other dialects. Cap Scononton, 1748, on the map of French grants, is the same.

Sen-hah-lo-ne is a name for Plattsburg. This was from Sabattis, and from the source might be considered Algonquin, though it has every indication of an Oneida word. So strong is this appearance that A. Cusick interpreted it, *he is still building*, but it is Algonquin.

There were no Indian towns in this region. For two centuries at least it was a border land, traversed mostly by hostile parties. Even earlier it was mainly frequented by hunters and fishermen. It may be remarked that though Champlain gave his own name to the lake, the country east of it was known as Irocoisia in 1616

and the lake itself shared in the name. In 1609 the Indians told Champlain that the Vermont shore and mountains belonged to the Iroquois. Yates and Moulton cite a map of 1671 in which the lake was called Lacus Irocoisi, a description in 1662 in which it appears as Lacus Irocoiensis, and a later map calling it Lac Champlain *ou mer de Iroquois*. Van der Donck called it the lake of the Irocoys in 1655, but confused it with Lake Ontario. That lake, the Richelieu and St Lawrence river, were often called after the same people.

COLUMBIA COUNTY

Most of the Indian names of this county are in old patents, mainly that of Livingston manor. All are Algonquin. A few survive, but the early ones are variously written, even in the same document. Some variations probably came in transcribing.

Ac-a-wai-sic, or *boundary rock*, was the great stone in the southeast corner of the boundary of Livingston manor.

Ac-a-wan-uck, *boundary place*, is another name for the same spot.

Ack-kook-peek lake, or *snake lake*, was on the Taghkanick tract. From this Copake was derived.

A-hash-e-wagh-kick or Ahashewaghkameek, is a creek in the northeast part of the manor, distinguished by a stone heap. There was a hill of the same name.

Che-co-min-go kill, on a map of 1798, was *place of eels*, being one form of Shekomeko.

Copake or Cookpake, the first being the present name of a town and lake. This was Kookpake on the map just mentioned, being derived from achkook, *snake*, and paug, *pond*, making it snake lake, as above.

Gogh-komck-o-ko, in *N. Y. Colonial Laws*, 1723, seems another form of Shekomeko.

Kach-ka-wy-ick west of a mountain on the manor. It was also written Kachkawayick, Kachkanick and Kachtawagick.

Kah-se-way or Kesieway creek, near Claverack. It is said to be the Dutch name of the Indian owner of adjoining land, variously spelled. He often appears in early Dutch records. Kiessiewey's kill was mentioned in a land sale at Schodack in 1678.

Ke-han-tick was a tract of corn land bought in that year.

Ke-nagh-te-quat was a small creek.

Kick-ua or Kickpa, one of three tracts of flat lands on the manor and near the Hudson, in 1683. This was on Roeloff Jansen's kill.

Ma-chack-o-esk was land on both sides of Kinderhook creek.

Ma-hàsk-a-kook, a cripple-bush at some distance east of the river and opposite Saugerties creek. I find no definition of this bush in any dictionary or botany, but it means a creeping or sprawling bush, perhaps a species of *Viburnum*. The name often appears in early papers, and some of the natives were Cripple Indians. The Indian name here used refers to a snake, and probably the copper-head.

Man-an-o-sick, a hill on the south line of the manor. The name may be from *manoonsk*, *clay*, with locative.

Mat-tash-uck hills in Gallatin may be derived from *mattasu*, *not far off*, with note of location.

Ma-wa-na-gua-sick, or Wawanaquasick, was on the north line of the manor, "where the heapes of stone lie . . . which the Indians throw upon another as they pass from an ancient custom amongst them." It is also written Mawanapquassek. Rutenber defines it thus: Wawa is plural, na is *good*, quas is *stone* or *stones*, ick is *place*. In the map and patent Mawanaquasick is clearly preferred, and it may be rendered Mawuni, *gathered*, and quassick, *stones*, referring to the heaps.

Ma-wich-nack, *where two streams meet*, the junction of Nachawachkano and Twastawekak creeks. It was the name of the flat.

Ma-wi-eg-nunk or Mawighunk patent in 1743. It may mean *place of assembly*.

Min-nis-sich-tan-ock, where the boundary of the Taghkanick patent began, on the northwest side of Roeloff Jansen's kill. It is also written Misnisschtanock and Minnischtanock. It seems derived from *minneash*, *nuts* or *fruits*, with locative.

Na-cha-wa-wach-ka-no creek, flowing into Twastawekak or Claverack creek, in the south part of the manor.

Na-ka-o-va-e-wich or Nakawiawick was land at the southeast corner of the manor. There is mentioned also, "A rock or great stone on the south-corner of another flatt or piece of low land, called by the Indians Nakaowasick." This might apply either to

the flat or stone, the word here suggesting the latter. The same stone is elsewhere called Acawaisic, requiring only the addition of an initial letter to make it identical with the form last given.

Na-na-pen-a-he-kan, a stream near the stone heaps, which is called Na-nah-pan-a-ha-kin on a map of 1798.

Ne-kan-kook or Nickan Hooke was one of the three flats on Roeloff Jansen's kill. Called also Nichankook.

No-wan-ag-quas-ick is east of Claverack kill on Sauthier's map. It is the same as Mawanaquasick.

Nuh-pa, one of the three flats, was also called Kichua and Kichpa. It may be from nuppe, *water*.

O-ya-tuck or Oyataak, *he dwells at the river*, is mentioned in the *New York Colonial Laws* of 1723. It was east of the manor and the people living there were to work on the road.

Pa-ne-schen-a-kas-sick was a piece of woodland bought in 1678. The name alludes to stones.

Patt-kook was a tract mentioned in 1685. Ruttenber said: "The village of Claverack was 5 miles from the Hudson. It was known by the Indians name of Pottkoke."

Pom-pon-ick creek was near Kinderhook, and the name may have been derived from pompuonk, *playing or recreation*.

Quee-chy postoffice. The name seems abbreviated from the next.

Quis-sich-kook, a small creek northeast of Roeloff Jansen's kill.

Sa-as-ka-hamp-ka or Sackahampa was a place east of the Hudson and opposite Saugerties creek in 1683. In 1684 it was written Swaskahamuka. The map called it a dry gully.

Sa-kah-qua, Sahkaqua and Sakackqua are variations of the name of the eastern angle of Livingston manor. A large pine tree was marked there, and this was about 2 miles north of Acquasik, *the big rock*. It was a flat piece of land near "five linde or lime trees."

Sank-he-nak or Roeloff Jansen's kill in 1683. This may be from sonkippog, *cool water*. Rutenber said it was the boundary between the Mahicans and Wappingers, bringing a change in geographical names.

Scom-pa-muck was on the site of the village of Ghent. According to Schoolcraft Scompomick was a stream and valley there. Spafford said: "There is yet in some use, particularly among the old fashioned Dutch people, a very odd name for this neighbor-

hood, say the Van Ness place and J. C. Hageboom's, Squampanoc, or Squampaaniac, but nobody knows its origin." Squam usually refers to a rocky summit, but the whole word might also be applied to a fishing place of some kind.

Ska-an-kook or Skaanpook was a creek which became the Tawas-tawekak lower down.

Tagh-ka-nick or Tacahkanick lay east of Roeloff Jansen's kill. Rutenber says that it was at first a local name, though now having a wide range. Locally it is pronounced Toh-kon-ick, and is said to have been the name of a spring on the west side of the mountain in Copake. This has suggested the interpretation as *water enough*. It is now usually applied to the mountains and town, and from the former geologists have the term Taconic. Some have defined this as *forest* or *wilderness*. Zeisberger has Tachannike, *full of timber*, and this seems a good definition for the local name. Mr Tooker discussed the name at some length, with a different conclusion. He said that a place near Shekomeko was called K'takanatshau, *the big mountain*, and that Ket-takone-adchu, *a great woody mountain*, is the proper title of this range.

Tak-ki-che-non was a meadow bought in 1678.

To-was-ta-we-kak or Twastawekak is now Claverack creek. The upper part was called Skaankook.

Wa-cha-ne-kas-sick was a creek opposite Catskill in 1683, when the first purchase for the Livingston manor was made. The name may be from Wadchinat, *to come out of*, and quassick, *stones*, i. e., *a stream from a stony place*. It is also written Wackanhasseck, Wachankasigh and Wackanekasseck, suggestive of other names.

Wa-peem Wats-joe, *east mountain*, is said by Mr Tooker to have been the Indian name of Karstenge Bergh, a place called from an Indian to whom the Dutch had given a name. Wadchu is *mountain*.

Wash-bum mountains are on a map of 1798.

Wa-wa-na-quas-sick, at the heaps of stones, may differ from the other form in meaning by deriving it from wauwanot, *witness*, and quassick, *stones*, thus making it *stones of witness*.

Wa-we-igh-nunck patent, 1743.

Wa-wi-jeh-tan-ock, *land about a hill*, is Tooker's name for a place in this county.

Wa-wy-ach-ton-ock is the same. A path led across the manor to this, but the place is not given.

We-ba-tuck postoffice may be from wompatuck, *a goose*.

Which-quo-puh-bau was the southwest corner of Massachusetts.

Wich-quap-kat, at the south end of Taghkanick hills, and also Wichquapuchat in the southeast corner of the main part of the manor, are other forms of the same name.

Wich-quas-ska-ha was one of the three flats mentioned. Written also Wicquaskaka and Wuhquaska.

Wy-o-man-ock or Lebanon creek.

CORTLAND COUNTY

Che-nin'-go creek, *bull thistles*, is a variation of Chenango, nearly approaching the earlier Otsiningo.

Gan-i-a-ta-re-gach-ra-e-tont or Ganiataragachrachat is mentioned in Spangenberg's journal of 1745. J. W. Jordan placed the name at Crandall's pond, southwest of Cortland, and A. Cusick defined it as *long lake*. I am inclined to think it means *at the end of the lakes*, being, of a considerable group of ponds, the farthest from Onondaga.

Gan-i-a-ta-res'-ke or Gannerataraske is Big lake in Preble. Spangenberg passed it twice in 1745. A. Cusick interpreted this *on the way to the long lake*, a larger one lying farther north. It is much like the next.

O-nan'-no-gi-is'-ka, *shagbark hickory*, is Morgan's name for Cortland and the upper part of Tioughnioga river. It has other forms.

O-nas-ga-rix'-sus seems the same word and was probably Mount Toppin. It is on Evans' map of 1743, and is not distinct. Gen. J. S. Clark read it Onegarechny, but the likeness will be seen in either case. A legend belongs to it of the descent of the daughter of the Great Spirit on its summit to give the Indians tobacco, pumpkins and corn. It is quite near Ganiatareske or Big lake.

O-no-ga-ris'-ke creek rises as an early navigable stream in the lake just mentioned, and first appears in Zeisberger's journal of 1753. It is the west branch of the Tioughnioga, and the name may be compared with some already given.

O-no-ka'-ris, between Onondaga and Binghamton, seems the same, and was mentioned by Zeisberger.

O-no-wa-no-ga-wen-se was mentioned in a land treaty as a tributary of the river from the west, and suggests preceding names.

Ot'-se-lic river flows through the southeast towns.

O-we'-go creek and hills are in Harford.

Ragh'-shongh creek was north of Onowanogawense, perhaps referring to a child.

Schi'-o, a name in a Moravian journal for Otselic river, has been mentioned.

Skaneateles lake and inlet, *long lake*.

Te-wis'-ta-no-ont-sa'-ne-a-ha, *place of the silversmith*, is the name of Homer. Owheesta is used by the Onondagas for any metal, but they had a special liking for silver ornaments.

Texas Valley is a postoffice in Marathon, called after a southern tribe first mentioned by La Salle in 1689.

Ti-ough'-ni'-o-ga river was called Tiohujodha by the Moravians in 1753. There are various forms of the name, and its meaning of *forks of the river*, or *meeting of waters*, is as significant at Cortland and elsewhere as at Binghamton. Ascending the river in 1753, Zeisberger came to Chenango Forks and said: "The branch on the left, turning to the northwest, is the largest and is called Tiohujodha." Near Cortland he took the northeast branch, saying, "we continued our course in the Tiohujodha." The other branch was the Onogariske. On Dwight's map it is the Tionioga, which may be followed in pronunciation. It may well be termed *a river of forks*, and Zeisberger mentioned four of these, beginning at the Susquehanna [*see Broome county*]. At one time it was called the Onondaga, as leading to that town, and Teyoghagoga was an early form.

DELAWARE COUNTY

This county has a mixture of Delaware and Iroquois names, the former being most frequent.

An-des, an introduced name for a town and mountains. Though used for a great mountain range the name is said to be from the Peruvian word *anti*, signifying copper or metal in general.

Ad-a-quag-ti-na, Adagughtingag, Adiquitanga and Adagegtin-gue are some of the various forms of the Delaware name of Charlotte river and its branches in Davenport and Kortwright.

There are many early references to it by these names. Sir William Johnson named it Charlotte in honor of that queen.

As-tra-gun-te-ra was a tributary of the Mohawk branch of the Delaware. The name may be from the Mohawk word atrakwenda, *a flint*.

A-wan'-da creek, an affluent of the Susquehanna. Awan is Zeisberger's Delaware word for *fog* or *dew*, but the name is suggestive of Iroquois origin, and possibly contracted from Tonawanda.

Ca-do'-si-a was defined by A. Cusick as *covered with a blanket*.

Can-ni-us-kut-ty has been interpreted *a creek*, and is a tributary of the Delaware in some land papers. French wrote it Camskutty.

'Che-hoc'-ton or Sho-ka-kin, at the forks of the Delaware in Hancock, is said to mean *union of streams*, but there seems no good reason for this. The first name may be from Geihuhacta, *a river bank*.

Chil'-o-way is from the name of a Moravian Indian convert.

Coke-ose, or *owl's nest*, was a name for Deposit. Gokhoos, however, is the Delaware word for *owl*, without reference to a nest. Cookhouse is said to have come from this, being written Kookhouse in 1777.

Cole-ti-en. Some Indians had gone to this place or Auquago in 1777. I think they were different places, and that this was called Kloltin, *he contends*, originating the local name of Croton.

Cook-qua-go or Cacquago, *place of a woman's or girl's skirt*, according to A. Cusick, was a branch of the Delaware river. This name may have been used because the Iroquois called the Delawares *women*, and often made figurative allusions to their clothing. As before said, Boyd derived it from Keko, *owl*, and gowa, *great*.

Cro'-ton creek and village, in Franklin, may have had this name from Westchester county, or it may have had a local origin. It has been derived from kenotin, *the wind*, and also from kloltin, *he contends*.

Keht-han-ne, *principal* or *largest river*, was a name for the Mohawk branch of the Delaware, distinguishing it from the other.

Len-a-pe-wi-hit-tuck is *the river of the Lenape* or Delawares, Lenape being their word for *man*, adding wak to express *men*. It gave the idea that they were men surpassing all others, a feature of several national titles. The Iroquois called them women, claim-

ing the name of real men for themselves. Hittuck is a river whose waters may be driven in waves. Names and settlements on this river were mostly of the Delaware nation. It is remarkable how a British nobleman's name has become so identified with this people as to seem native to the soil. Their various tribes now share the name.

The Mohawk branch is so called because it comes from the Mohawk country. One derivation is from mohwhau, *he eats him*.

Mon-gaup valley. This name has been defined *several streams*, but not with certainty.

Ne-hack-a-mack, an old name for a branch of the Delaware, may mean *a point where they fish*.

On-o-wa-da-gegh, a Mohawk village of 1766. A. Cusick defined this *white clay* or *muddy place*.

Ou-le-out creek and postoffice. This was called Au-ly-ou-let in the purchase of 1768, and Owl-i-hout in 1791. A. Cusick rendered this *a continuing voice*, as though of flowing water.

O-wa-ri-o-neck, a tributary of the Susquehanna on Sauthier's map.

Pa-ka-tagh-kan was an Indian village a mile from Margaretsville, at the mouth of Bush kill. This was on the Popacton or Papotunk branch on Sauthier's map. Under the head of Middletown Spafford said: "There is a local designation of a part of this town, by the name of Pakatakan, little used." It may be derived from pahketeau, *he makes it clean*.

Pe-pach-ton river and Pepacton postoffice. Also called Popacton, Papakunk and Papatunk. Colonel Bradstreet claimed lands at Popaughtunk in 1771, and the river was thus called a little later. It may be derived from popocus, *partridges*, with note of location.

Pas-cack river is mentioned in *New York Colonial Laws*, 1742, and may be here or in Orange county. It may come from pachsa-jeek, *a valley*.

Shin-hop-ple is a Delaware name, suggestive of Pennsylvania origin.

Sho-ka-ken was mentioned in 1777, and is an Algonquin word. It may have its root in sokaanon, *it rains*, or in its primary meaning of *pouring out water*, in allusion to its site at the forks of the Delaware, where one stream was poured into the other.

Ska-hun-do'-wa, *in the plains*, for the Delaware according to Morgan. *Great plain* is better.

Ska-wagh-es-ten'-ras, now Bennett's creek, is on Sauthier's map.

Ta-co'-ma is a western name introduced.

Te-whe'-ack, a tributary of the Mohawk branch of the Delaware, is on Sauthier's map. It may be derived from tauwatawik, a Delaware term for *uninhabited land*.

Ut-sy-ant'-hi-a lake, or Ote-se-ont-e-o, *beautiful spring*, i. e. cold and pure, at the head of Delaware river. It was often mentioned in early documents and was once an angle of Albany county. Halsey calls it Summit lake, but French distinguishes the two names, making the former a lake 1900, and the latter one 2150 feet above tide. Though not in the place indicated, Ut-sy-ant'-hia is probably the Sateiyienon of Pouchot's map.

DUTCHESS COUNTY

Ac-qu-a-sik, the *big rock* at one corner of the Livingston manor, was used as a starting point in the survey of 1743, but is a little outside of this county.

A-quas-ing hardly differs from the last in form, but refers to a *stony place* or creek in another place. In the survey of the Great Nine Partners' tract a spot was mentioned "At the creek called Aquasing by the Indians, and by the Christians Fish creek." There the line began.

A-po-qu-a-gue is *round lake* according to Ruttenber. It is now called Silver lake and is in the west part of Beekman township.

Au-sa-te-nog valley, mentioned in these surveys, seems a form of Housatonic.

Ca-brick-set was a place in the Little Nine Partners' tract.

Cal-ko-e-whock was over against Metambesem in 1722.

Canoe is the inappropriate name of a hill in Washington township.

Che-kom'-i-ko is Shekomeko creek in the towns of Northeast and Pine Plains.

Cro'-ton river is partly in this county.

Ea-qu-a-quan-nes-sinck, the land adjoining the next and on the Hudson, is nearly the same in form.

Ea-qu-a-ry-sink or Equorsingh, a name of Crum Elbow creek, may be from ahquae and mean a *place at the border*. A more probable derivation would be Eghquaons, *high sandy banks*.

Grand Sachem mountain, in the town of Fishkill, retains an Indian title.

New Hackensack village is in Fishkill. This New Jersey name means *lowland*.

K'tah-ka-nah-shau has been translated *big mountains*, and is sometimes applied to those in this country.

Man-ca-pa-wi-wick was a small stream near Mansakin meadow.

Man-sa-ken-ning, 1686, is now Jackomyntie's Fly. It seems the same as the next.

"A fresh meadow called Mansakin" was part of the line of the Eaquaquannessinck tract.

Mat-a-pan, near Poughkeepsie and on the line of the Veil tract, seems referred to in a purchase of June 15, 1680. These tracts were sold on Mynachkee (?) kill. One included the creek from the river to the second fall, called Matapan, 3 miles from the Hudson, and Papakaing kill among others. Trumbull said that Matapan meant *sitting down place*, referring to a portage. Such a meaning seems improbable here.

Mat-te-a-wan mountains, village and creek. Ruttenber thought Moulton wrong in calling the Highlands by this name, and said it was the Indian name for Fishkill creek, usually defined *good furs*. He preferred *little water* or *motion*, or else *large water in the valley*, for the lower part of the creek. The definitions are far apart. Schoolcraft made the meaning *enchanted furs* or *skins*, not merely good furs. Brodhead derived it from *metai*, *magician*, and *wian*, *skin*; that is, *charmed skin* or *fur*. It has been also defined as *council of good fire*. Spafford said of the Matteawan mountains: "These were called Matteawan by the aborigines, the country of good fur, their name also for the creek, that we now call Vis-kill, and Fishkill, a Dutch name old enough to be legitimate, but not half so old or so appropriate for a range of mountains as Matteawan."

Ma-wen-a-wa-sigh, Great Wappinger's kill. Maevenawasigh is the same. Ruttenber defined this as a *large waterfall*, while others make it *large and good stream and cascade*.

Me-tam-be-sem, 1688, is now Sawmill creek.

A tract called Mi-nis-singh and a waterfall called Pooghkepe-singh, in the Highlands, were a free gift from an Indian, May 5,

1683. The former seems equivalent to Minisink, and the latter interferes with the usual definition of Poughkeepsie.

My-nach-kee is an erroneous rendering of Wynachkee.

Nan-ca-po-nick was another name for the small creek near Mansaking.

Na-ni-o-pa-co-ni-oc, Schoolcraft's name for Crum Elbow creek, is much like the last.

O-swe-go village is in the town of Union Vale.

O-was-si-tan-nuck was a place on the south bounds of Spragg's land. It may be derived from awosachtene, *over the hill*.

The Pachany Indians were placed at Fisher's Hook in 1632, by Wassenaer.

Pan-do-wick-ra-in is one of Schoolcraft's names for Fallkill. It is elsewhere mentioned as a fall called Pendanick Reen. It may be related to pindalanak, *white pine*.

Pa-pa-ke-ing kill has been referred to in connection with the Viel tract in 1680. It may be from paupock, *partridge*, with locative.

Pi-et-a-wick-quas-ick was a name for Poughkeepsie creek, from pehteau, *it foams*, and quassic, *stone*. Schoolcraft said that Pietawisquassic was the name of Caspar creek below Barnegat.

Pogh-quag is a village and the name is said to be one formerly borne by Silver lake. It is also called Poughgaick. Rutenber defines the name as *round lake*. Poquag by itself means merely *a hole* or hollow, while petuhki is *round*. Trumbull has *cleared land* for poquaig, and this seems the meaning here. It might also be corrupted from Pohkepaug, *clear pond*.

Pops-ick pond was on one line of the Little Nine Partners' tract, and may refer to a place for recreation.

Pough-keep'-sie was called *safe harbor* by Schoolcraft from Apokeepsing, but this derivation and meaning have been much doubted. Spafford gave the same meaning and origin, this definition being evidently of early date. The boundary was described in 1680 as "beginning at a creek called Pacaksing, by the riverside." In 1683 an Indian made a free gift of a waterfall in the Highlands, called Pooghkepesingh, and certainly *safe harbor* would not apply to this. Pogkeepke, Pokeepsinck, Poghkeepke, Picipsi and Pokipsie are other early forms. At one time the name was applied to a

pond near the city, and defined as *muddy*. This has little support, but the name may have some relation to water.

Qua-ne-los, a creek in Rhinebeck in 1686, suggests the following name.

Qua-ning-quois was mentioned over against the "Klyne Esopus effly" in 1703. In the same year it was called Quaningquious, a tract in Beekman then patented. The first part of the name refers to anything long or high, as trees or animals. Qunnuhque means simply *it is high*.

Quer-a-po-quett was the beginning of the Sackett tract.

Sa-ka-qua, in surveying the Little Nine Partners' tract, was mentioned as a corner of Livingston manor, where a pine tree was marked.

Se-pas-co lake in Rhinebeck. In 1695 Beekman asked for a patent for land opposite Esopus creek and called Sepeskenot. This was in Rhinebeck, and some have placed Sepascot Indians there. The original name suggests a derivation from sepagenum, *it spreads out*.

She-nan-do'-ah, an Iroquois name for *great plains*, has been given to a hamlet in Fishkill. Boyd, however, derives it from a schindhan-dowi, *the spruce stream*, or *stream passing through spruce pines*, suggesting also a derivation from ononda, *hill*, and goa, *great*, making it *stream flowing by a great mountain*. Both these ingenious conjectures are without foundation.

She-ko-me-ko is also written Shakameco and Chekomiko. It was the seat of a noted Moravian Indian mission in 1743, with others near in Connecticut. Zeisberger defines schachhameek as *eels*, and its name, *place of eels*, is appropriate. The original word has been derived from schachachgeu, *straight*, and namees, *fish*. Boyd derives Chicomico from che, *great*, and comoco, *house* or *inclosed place*.

St's-sing mountain and pond are in the town of Pine Plains. On Sarthier's map the mountain is Slising hill, on the line of the Great and Little Nine Partners' tracts. It was sometimes called Teesink mountain, and Tishasinks is another form, from tahshin, *he raises himself*.

Tagh-ka-nick mountains have also been termed K'takanahshau, *big mountains*.

Ta-sham-mick was a flat on Spragg's land.

Tank-han-ne, a stream in a gorge at Bash Bich, has been translated *small river*, without good reasons. The name is probably a corruption of Tagh-ka-nick.

Tau-quash-qui-eck, 1688, is now Schuyler's Vly. A recent history of this county speaks of it as a meadow called Tauquash-queak.

Ti-o-run-da, *place where two streams meet*, an Iroquois word applied by Boyd to Fishkill. While appropriate it is not historic, and he probably erred in placing it there.

Ti-sha-sinks mountain was Stissing. The name may be derived from tahshin, *he raises himself*.

Wam-munt-ing was a place on the Little Nine Partners' tract.

Wappingers falls, creek and village, from the name of an Indian tribe. It is usually derived from Wabun, *east*, and ahki, *land*; i. e., Wapanachki, *east land*, or people living there, east of the Hudson. It has several forms and applications. Ruttenber thought the Dutch might have written it Wappinger from their own word *wepen*, half armed. It has been translated *opossum*, from waping [Zeisberger], the name of that animal in the Delaware dialect. In 1885 some Canadian Delawares said: "We often speak of ourselves as the Wapanachki, or people of the morning, in allusion to our supposed eastern origin." The Senecas also called them Dyo-hens-govola, *From Whence the Morning Springs*.

War-au-ka-meek is now Ferer Cot or Pine swamp, and was called Warachkameek in 1722. In 1688 it was a pond in Red Hook, 3 miles east of Upper Red Hook. There may be an allusion to fishing in the name.

War-en-eck-er Indians lived at Fisher's Hook in 1632. They were also called Warrawannankonck Indians the same year.

War-es-kee-hin, a marsh north of Wynogkee creek.

Was-sa-ic creek is in Amenia. O'Callaghan thought this Wissayck, *rocky* from gussuk, *a rock*, and ick, *a place*. Ruttenber preferred wassa, *light* (?) and ick, *place*; i. e. *the light or bright waters*. The former is preferable. Wishshiag was an early form.

Wa-yaugh-tan-ock was a tract of land in this county.

We-ba-tuck pond and village. The name is also applied to Oblong creek. Boyd derives Wepatuck from weepwoiunt-ohki,

place at the narrow pass. It might as well be from wompatuck, *a goose*, referring to the pond and creek, and this is its probable meaning.

Wech-quad-nach is a name for Indian pond in the town of Northeast. The Indian village of that name was not far off in Connecticut, and was the seat of a Moravian mission in 1749.

We-put-ing or Tooth mountain. In land patents it was written Wimpeting and Wimpoting. Weputing was also the name of Sackett's lake. The name is usually derived from weepit, *a tooth*, with the note of locality, but Mr Tooker thought this wrong, and defined it *a ruinous heap*.

We-que-hach-ke is defined *people of the hill country* by Ruttenber. It may be from Wehquohke, *end of the land*, i. e. at the end of the tribe's territory.

Wi-an-te-ick river was on the same tract, on the east side of Sackett's land. It was also called Wiantenuck.

Wic-co-pee was the Indian name for the highest peak of the Fishkill mountains, and also for the pass or trail near this. It might be derived from Wehquohke, *end of the land*, or tribal territory.

Win-na-kee was a name for Fall creek, defined as *leaping stream*, but this seems an error. Winachk means *birch*, and with the locative would be *place of birch trees*. The name has been erroneously written Mynachkee.

A road on the Little Nine Partners' tract led to Witauck, and this may be derived from wuttaonk, *a path*.

Wy-nog-kee creek. Ruttenber said that a meadow "slanting to the dancing chamber," and north of Wappinger's creek, had a stream called Wynogkee for its eastern lines. Wonogque means holes and there may have been potholes in this, suggesting the name. Weenohke also means *a grave*, and this may have marked the spot, tombs being sometimes conspicuous.

ERIE COUNTY

Lewis H. Morgan gave quite a list of names in Erie county, and O. H. Marshall did the same in the appendix to *The Niagara Frontier*, 1865. The latter followed the system of the Rev. Asher Wright in the use of accents and letters, as being best for representing the sound. The long-continued residence of a large part

of the Senecas at Buffalo creek occasioned many local names, and led to their preservation. In 1863 a discussion of the name of the city of Buffalo elicited some facts not commonly known, and Hon-non-de-uh or Nathaniel T. Strong, a Seneca chief of good education, took part in the debate. As the name of an Indian came into the question it may be well to give the leading features of the discussion.

As regards the present name of the city there is nothing very improbable in the occasional presence of the buffalo there. That it was known to the New York aborigines is certain. Wassenaer, 1621-32, in describing the Indians in the Highlands of the Hudson said: "On seeing the head of Taurus, one of the signs of the Zodiac, the women know how to explain that it is a horned head of a big, wild animal, which inhabits the distant country, but not theirs." In Van der Donck's *New Netherland*, not much later, he said that "Buffalos are also plenty. The animals keep toward the southwest, where few people go." His account of them is quite good. In 1688 Lahontan said that at the foot of Lake Erie "We find wild beeves, upon the banks of two rivers that discharge into it without cataracts or rapid currents." That Cattaraugus creek was one of these is certain, and that Buffalo creek was intended for the other is probable. In 1718 M. de Vandreuil said that "Buffalos abound on the south shore of Lake Erie, but not on the north." Oak Orchard was Buffalo creek in 1721, and there were others of this name, though a mere name proves little. These animals were abundant in the open forests of Ohio and West Virginia 150 years ago, and there were suitable spots for their grazing in the western parts of New York. Bishop Cammerhoff's words have never been quoted and are therefore given here. He was a few miles east of the Genesee river and the town of Geneseo, July 2, 1750, and said: "As we continued we saw many tracks of elks; they, as well as buffalos abound in these parts," but he saw neither of these animals. However rare east of the Apalachian range, Lawson relates that two were killed in one year on the Appomattox, a branch of the James river. That a few may have followed the shore of Lake Erie to Buffalo creek is every way probable, though without distinct record.

Regarding the present name of the creek and city Mr Ketchum

said: "The Senecas were conversant with the fact that the buffalo formerly visited the salt lick or spring (on the bank of the creek) in this vicinity, and hence they called Buffalo creek Tick-e-ack-gou-ga-ha-un-da, and Buffalo village Tick-e-ack-gou-ga," the latter meaning *buffalo*, and the former adding *creek*. To this Mr Strong replied, allowing the name and definition, but adding that the Senecas said one of their people lived on Buffalo creek and became a great fisherman. He was of the Wolf clan and his name was De-gi-yah-go, or *the buffalo*. The whites found him there, learned his name and its meaning and called the creek by this. The explanation is simple and probable, all the more when the author is considered. He added: "I have been trying in vain to find a river, creek, lake or mountain, that now bears the name of any herbivorous animal in our State." He referred, of course, to Iroquois names, for *moose* is very common.

Ca-ha-qua-ra-gha was the name of the upper part of Niagara river in 1726, and David Cusick applied the same term to Lake Erie, writing it Kau-ha-gwa-rah-ka, or a *cap*, which is a correct translation. Lake Erie was called Cahiquage in 1706, so that the name is old. Marshall gave the Indian account of the origin of the name, applying it to Fort Erie and translating it *place of hats*. "Seneca tradition relates, as its origin, that in olden time, soon after the first visit of the white man, a battle occurred on the lake between a party of French in bateaux and Indians in canoes. The latter were victorious, and the French boats were sunk and the crews drowned. Their hats floated ashore where the fort was subsequently built, and attracting the attention of the Indians from their novelty, they called the locality the place of hats." Though there appears no historic basis for the story, it is the only one accounting for this curious name. Canquaga, Schoolcraft's name for a stream here, may be from this.

Ca-yu-ga creek was so called from a recent Cayuga village on its banks. According to Mr Morgan its Seneca name was quite different, being Ga-da'-geh, *through the oak openings*. Mr Marshall also called the Cayuga or north branch of Buffalo creek, Gah-dah'-geh, but translated it *fishing with a scoop basket*, a frequent thing there. I am not sure which is right, but both can not well be in this case.

Chic-ta-wau-ga or Cheektowaga is now the name of a town, but according to Marshall it was originally Jiik'-do-waah'-geh, *place of the crab apple*, a tree which abounds on Indian reservations.

Da-deo'-da-na-suk'-to, *bend in the shore*, is Morgan's name for Smoke's creek, differing but slightly from Marshall's in sound. The latter has De-dyo'-deh-neh'-sak-do for the lake shore above the creek, defined as *gravel bend*.

De-as-gwah-da-ga'-neh, *place of the lamper eel*, is Marshall's name for Lancaster village, after the name of a person who died there. Morgan gave it as Ga-squen'-da-geh, *place of the lizard*, and it is nearly the same word. This may allude to D. Cusick's story of the furious lizard, which was only destroyed by casting its detached flesh into the fire. This was a Seneca story and the scene was farther west.

De-dyo'-na-wah'h, *the ripple*. Middle Ebenezer village.

De-dyo'-we-no'-guh-do, *divided island*. Squaw island, from its division by Smuggler's Run.

De-on'-gote, *place of hearing*. Murderer's creek at Akron. Seungut is another form of this word.

De-ose'-lole is the Oneida name for Buffalo. The Tuscaroras call it Ne-o-thro'-ra and the Cayugas De-o-tro'-weh.

De-yeh'-ho-ga'-da-ses, *the oblique ford*, is Marshall's name for the old ford at the iron bridge. It must be remembered that his names are of 1865 and Morgan's of 1851, making local references now obscure.

De-yoh'-ho-gah, *forks of the river*, the junction of Cayuga and Cazenove creek. This common name is equivalent to Tioga.

Do'-syo-wa, *place of basswoods*, which abounded at Buffalo. On Pouchot's map the creek appears as R. au boiblanc, equivalent to *river of basswoods*, and Buffalo may be a corruption of this. the Rev. Asher Wright said this Indian name was shortened from Ti-yoos-yo-wa, Oo-sah being the Seneca word for the basswood; often called Whitewood by the French. Mr Strong derived it from o-o-sah, *basswood*, and de-ya-oh, *cluster*; making De-ya-oh-sa-oh the original name of Buffalo creek, and Das-sho-wa the present. This would mean *basswoods clustered along the edge of the creek*. This is the name of the middle branch passing Jack Berrytown's, once a well known place. It is sometimes rendered Toseoway,

Tehoseroron, etc., which are variants of the same word. Mr Ketchum said that Te-osah-way was the Seneca and Te-hos-oraron the Mohawk form of the same word. On the other hand Morgan defined Do'-sho-weh, *splitting the fork*, which is clearly erroneous.

Dyo-é'-oh-gwes, *tall grass or flag island*. Rattlesnake island.

Dyos'-hoh, *the sulphur spring*, is Marshall's name for one near Buffalo.

Dyo-nah'-da-eeh, *hemlock elevation*. Upper Ebenezer village formerly Jack Berrytown.

Dyos-daah'-ga-eh, *rocky bank*, Black Rock. Morgan gives it a little differently: De-o'-steh-ga-a, *rocky shore*. There is an outcrop of limestone there.

Dyu'-ne-ga-nooh', *cold water*. Cold Spring.

Dyos-da'-o-doh, *rocky island*. Bird island. The stone of which it was composed has been removed and utilized.

Dyo'-ge-oh-ja-eh, *wet grass*. Red Bridge.

E-rie, *a cat*, was formerly E-ri-eh', a nation destroyed by the Iroquois in 1654. Charlevoix said of the lake:

The name it bears is that of an Indian nation of the Huron language, which was formerly seated on its banks, and who have been entirely destroyed by the Iroquois. Erie in that language signifies *cat*, and in some accounts this nation is called the Cat nation. This name comes probably from the large quantity of these animals formerly found in this country.

Some French maps have given Lake Erie the name of Conti, but with no better success than those of Conde, Tracy and Orleans, applied to the great lakes farther west. It has several Indian names, as might have been expected.

Ga-an-na-da-dah, *creek that has slate stone bottom*, is the east branch of Buffalo creek, passing through the old Onondaga village. The name suggests that people. Marshall said:

The Senecas, with a few kindred Onondagas and Cayugas, on their arrival here, in 1780, established themselves on the banks of the Buffalo creek. The former chose the south side, and the level bottoms beyond the present iron bridge, east of what is now known as Martin's corners. The Onondagas went higher up, as far as the elevated table-land, near where the southern Ebenezer village was subsequently located. The Cayugas settled north of the Onon-

dagas, along that branch of the creek which bears their name. *Marshall*, p. 32

Ga-da'-o-ya-deh, *level heavens*, is Morgan's name for Ellicott, and in sound is the same as one given for Williamsville, with a different interpretation, which follows.

Gah-da'-ya-deh, *place of misery*, is Marshall's name for Williamsville, in allusion to the open meadows, so bleak in winter. Chief Blacksmith, however, said the name referred to the *open sky*, seen where the path crossed the creek. This resembles Morgan's definition.

Ga-gah-doh-ga, *white oak creek*, according to Mr Strong, was the north branch of Buffalo creek, above Sulphur spring.

Gah-gwah-ge'-ga-aah, *residence of the Kah-kwas*, is Marshall's name for Eighteenmile creek, sometimes called Gah-gwah-geh. Morgan gives it as Ga'-gwa-ga, which is nearly the same as the last. He defines it *Creek of Cat nation*. It is also written Caugwa, and appears as "Eighteen Mile or Koughquaugu Creek" in the contract between Robert Morris and the Senecas in 1797. Dwight's map has it Cauquaga. Whether the Kah-kwas were Eries or Neutrals is an open question. "Kakouagoga, *a nation destroyed*," is placed near Buffalo on a map of 1680, and this would seem to identify the Kah-kwas with the Neutrals. On the other hand the Neutrals withdrew their New York villages and were destroyed in Canada. If the reference is to them, then the map takes no notice of the strong and warlike Eries, which is not likely. Albert Cusick defines Kahkwa as *an eye skelled like a cat*, and the prominent eye may have been a noticeable feature of that people.

Gai-gwaah-geh, *place of hats*, is a name of Fort Erie, and the tale of the hats floating ashore has already been noticed.

Go-nah'-gwaht-geh, *wild grass* of a particular kind, is Ken-jock-e-ty creek.

Ga-noh'-ho-geh, *place filled up*, is a name for Long Point in Canada, sometimes applied to Lake Erie. It alludes to the legend that the Great Beaver built a dam across the lake, of which Presque Isle and Long Point are the remains.

Ga-nun-da-sey, *new town*, the Seneca name for the Indian village, Newtown, near Lawton Station. Mr Parker furnishes this name and the next.

Ga-nus-sus-geh, *place of the long house*, the Seneca name of the council house square at Newtown. Both of these names are commonly known to the white people in the vicinity of the reservation.

Ga-sko'-sa-da, *falls*, was the name of an Indian village.

Ga-sko'-sa-da-ne-o, *many falls*, was Williamsville.

Ga-wah'-no-geh, *on the island*, was Morgan's name for Grand Island. Marshall, however, called it Ga-we'-not, *great island*.

Ga-ya-gua'-doh, *smoke has disappeared*, includes the meaning of Old Smoke's name, after whom the creek was called. Marshall wrote it Ga-yah-gaawh'-doh.

Gwa'-u-gweh, or Carrying Place village, *place of taking out boats*. Except in accent this does not differ from the name which Morgan gives to Cayuga, and to which others give the above meaning.

Hah-do'-neh, *place of June berries*. Seneca creek, or the south fork of Buffalo creek. This and the next are from Marshall.

He-yont-gat-hwat'-hah, *picturesque spot*. Cazenovia Bluff, east of Lower Ebenezer.

I-o-si-o-ha is mentioned in the Pennsylvania Archives, under date of 1783, as the Onondaga village at Buffalo creek. It will be recognized as a form of Do'-syo-wa.

Ka-e-oua-ge-gein appears on Pouchot's map as Eighteenmile creek.

Kan-ha-i-ta-neek-ge, place of many streams, as translated by Albert Cusick. It was mentioned by David Cusick, in the reign of Atotarho 9, as "Kanhaitaunekay, east of Onondaga village, Buffalo Reservation." David Cusick said, also, that the sixth Iroquois family, in going westward, "Touched the bank of a great lake, and named Kau-ha-gwa-rah-ka, i. e. A. Cap, now Erie." The translation is correct, and the sixth family was that of the Tuscaroras.

Ken-jock-e-ty creek was so called by early settlers from an Indian family living on it. John Kenjockety, its head, was said to be the son of a Kah-kwa Indian, and lived on the creek a little east of Niagara street. His Seneca name was Sga-dynh'-gwa-dih, according to Marshall, or Sken-dyough-gwat-ti, according to Asher Wright, meaning *beyond the multitude*. French gave the creek's name as Scajaquady, and in a treaty it appeared as Scoy-gu-quoi-

des, flowing into Niagara river east of Grand Island. The present name is a corrupt form.

Mas-ki-non-gez, from the fish of that name, written and pronounced in many different ways. This was an early Chippewa name for Tonawanda creek, some of these Indians having lived on the New York line nearly two centuries ago. It is usually treated as an Indian name, and occurs in vocabularies as such, but H. W. Herbert (Frank Forester) speaks of "the mascalonge, which owes its name to the formation of the head—*masque allongé*, long face or snout, Canadian French—but which has been translated from dialect to dialect, maskinonge, muscalunge, and muscalinga, until every trace of true derivation has been lost." The Onondagas call the pickerel Che-go-sis, *long face*.

Ni-dyio'-nyah-a'-ah, *narrow point*, is Farmer's Brother's point.

Ni-ga'-we-nah'-a-ah, *small island*. Tonawanda island.

O-gah'-gwaah'-geh, *residence of the sunfish*. The mouth of Cornelius creek was so called from one of two negro brothers living there. The Indians named this one from a red spot in his eye, O-gah'-gwaah having this meaning. The negro Sunfish is mentioned in one journal of Sullivan's campaign as being in command of the Indian town of Conesus.

On-on'-dah-ge'-gah'-geh, *place of the Onondagas*, according to Marshall. It was at the west end of Lower Ebenezer, and about half of the New York Onondagas lived there for a long time.

On-ta-ro-go, a place $2\frac{1}{2}$ miles southwest of Akron.

O-swee-go appeared for Lake Erie in 1726, and was also applied to Grand river in Canada.

Pon-ti-ac village was so called from a noted western chief.

Sa-hi-qua-ge was an Iroquois name for Lake Erie in 1701. It was also called Cahiquage.

See-un-gut, *roar of distant waters*, is given by French as a name for Murderer's creek at Akron. Morgan called it *place of hearing*.

West Seneca is a village and town.

Sha-ga-nah'-gah'-geh, *place of the Stockbridges*, is Marshall's name for the east end of Lower Ebenezer.

Swee'-ge, a name by which Lake Erie was known to the English in 1700, and which is equivalent to Oswego. The name may have

come from Grand river in Canada, or may have referred to the flowing out of the water at Buffalo. In the beaver land deed of 1701 there is mentioned "The lake called by the natives Sahiquage, and by the Christians the lake of Sweege." That of 1726 speaks of a line "Beginning from a creek called Canahogue on the Lake Oswego." The creek was Cuyahoga river.

Ta-nun'-no-ga-o, *full of hickory bark*. Eighteenmile creek. This word, with the same meaning, belongs to Clarence Hollow.

Te-car'-na-ga-ge, *black waters*. Two Sister's creek. These two are from Morgan.

Te-cha-ron-ki-on. Under date of 1671 mention was made of "Lake Erie, called by the Indians Techaronkion."

Tga-des', *long prairie*, is applied to meadows above Upper Ebenezer.

Tga-noh'-so-doh, *place of houses*, was an old village in the forks of Smoke's creek.

Tga'-non-da-ga'-yos-hah, *old village*. Flats embracing Twichell's farm and the site of the first Seneca village on Buffalo creek.

Tga-sgoh'-sa-deh, *place of the falls*. Falls above Jack Berry-town.

Tga-is'-da-ni-yont, *place of the suspended bell*. Seneca mission house.

Tgah'-si-ya-deh, *rope ferry*, was the old ferry over Buffalo creek.

Te-kise'-da-ne-yout, *place of the bell*, given by Morgan for Red Jacket village, differs slightly from Marshall's name, given above.

To'-na-wan-da or Ta'-na-wun-da creek, *swift water* and *at the rapids*, which are much the same.

Yo-da'-nyah-gwah', *fishing place with hook and line*. Sandy town, the old name for the beach above Black Rock.

Wa-na-kah suggests a recent made up name, perhaps founded on gawannka, *to frolic*, but probably from wunnegen, *it is good*, and ahki, *land*, the latter derivation being Algonquin.

ESSEX COUNTY

The Adirondack mountains perpetuate the common name of an important part of the Algonquin family, though they did not choose it for themselves. The Adirondacks, or *Tree Eaters*, were so termed in derision by their enemies, as though they had no better

food, and the Onondagas still use the word *Ha-te-en-tox* with the same meaning. Roger Williams gave the Algonquin name: "Mih-tukme'-chakick, *Tree-eaters*. A people so called (living between three and four hundred miles West into the land) from their eating only Michtu'chquash, that is, Trees! They are *Tree-eaters*, they set no corne, but live on the bark of *Chesnut* and *Walnut*, and other fine trees." He confused these with the Mohawks. To live thus implied poverty or lack of skill, and hence the Iroquois use of the name. Colden considered them the Algonquins proper, those who treacherously killed their Mohawk friends at Montreal. In the war that followed the latter were shrewd and well disciplined. "The Adirondacks, by this Means, wasted away, and their boldest Soldiers were almost intirely destroy'd." The village of Adirondack is in Newcomb.

A-gan-us-chi-on was applied to the Adirondack mountains, according to B. J. Lossing, but this may be doubted, as well as his definition of *black mountain range*. It is evidently the Pennsylvania name of the Iroquois, or Aquanuschioni, now rendered *long house*. The whole region belonged to them, and in this way the name might be thus applied, though having no reference to mountains as such. This use of the name certainly lacks proof.

Al-gon'-quin mountain is a recent local name, but is that of one of the two great eastern families. It was at first the name of a tribe on the Ottawa river. Colden made it the alternative of Adirondack, and Charlevoix used it for the Canadian Indians around Montreal and lower down. The Five Nations soon overthrew them, and Charlevoix said: "We have seen with astonishment one of the most populous and warlike nations on this continent, and the most esteemed of them all either for wisdom or good sense, almost wholly disappear in a few years." The meaning of the name is uncertain, but it is often translated *lake*, and has also been derived from Algommequin, *those on the other side of the river*, or the St Lawrence, by Major Powell, but this is clearly erroneous.

Andiatarocte' was first recorded as a local name by Father Jogues in 1646: "They arrived the eve of S. Sacrement at the end of the lake which is joined to the great lake of Champlain. The Iroquois call it Andiatarocte', as one might say, there where the

lake is shut in. The Father named it the lake of S. Sacrement." O'Callaghan rendered it *the place where the lake contracts*, which would be descriptive of Lake Champlain south of Ticonderoga, but not of Lake George, to which Jogues distinctly applied it. There are variants of this to be noticed.

Ca-ni-a-de-ri-oit is given by Spafford for Lake George: "The Indians call it Canideri-oit, or the tail of the lake," a name more applicable to the contraction south of Ticonderoga, on Lake Champlain.

Ca-ni-a-de-ri-gua-run-te was a name for Lake Champlain. In T. Pownall's description of the colonies he said: "The Indians call it Caniaderiguarunte, the lake that is the gate of the country." *Mouth* would be more exact, but the meaning is that it was the way of entrance, a fact apparent in military operations. Spafford applied the name to Ticonderoga: "It was called by the Indians, Caniaderi-Guarunte, signifying the *mouth* or *door of the country*." It is derived from kaniatare, *lake*, and the latter part of jiraskaronte, *mouth*.

Cay-wa'-not is given by Lossing as the Indian name of Isola Bella in Schroon lake. The interpretation of *island* is correct, the Seneca form being gawenot and the Mohawk kawenote.

Chi-non-de-ro'-ga was a name for Ticonderoga in 1691. Holden quotes Pownall as writing this as Cheonderoga, *three rivers*, but I do not find this in the text of that writer. The meaning undoubtedly is *where waters meet*, as at the forks of a river. Sylvester gives it as Chenonderoga, *sounding waters*, which is clearly erroneous. It differs from some forms only in the initial letters, as will be seen later.

Co-e'-sa is one of Schoolcraft's names for the Kayaderosseras mountains, probably originated by him from *cous*, a *pine tree*, an Algonquin word.

Couchsachraga, the country about Mt Seward, though it includes a large region farther west. Sylvester thought it meant *beaver-hunting country* in Iroquois. A. Cusick defined it as *their hunting grounds*, and it has been called the *great and dismal wilderness*. The name may be from Koghserage, *winter*, in allusion to the cold climate or the hunting season there. Governor Pownall said: "This

vast Tract of Land, which is the Antient Couchsachrage, one of the Four Beaver Hunting Grounds of the Six Nations, is not yet surveyed."

Da-yoh-je-ga-go, *place where the storm clouds meet in battle with the great serpents*, is one of Sylvester's names for Indian Pass, and is probably extreme in interpretation. The word seems a form of Tioga, a meeting of paths by land or water, and but little changed from Tejothahogen, *where there are two roads forking*, as given by Bruyas. This is an appropriate name for a mountain pass. The conflicts of the thunders and serpents are favorite Iroquois tales, but this name does not suggest them.

Di-on-on-do-ro-ge closely resembles one of the names applied to the mouth of Schoharie creek, as well as to Chinonderoga, and in its original form probably referred to the meeting of waters at Ticonderoga with an allusion to the hills. In 1691 the provincial commander in chief was asked to "get the Indians to goe as far as Dionondoroge, 4 miles on this side of the crown point which is the beginning of Corlaer's Lake."

Ga-nos'-gwah, *giants clothed with stone*, is given by Sylvester as one name for Indian Pass. Ga-nos'-gwah or Ga-nyus'-gwāh is the well known Seneca word for stonish giant. The Mohawk name for the Stone Giants was Ot-ne-yar-heh, and the pass was in their territory. The Oneidas retained the same name, while the Onondagas call them Oot-ne-yah-hah, which is the same. The word given may mean *to lie down*, as if to rest, the way being hard.

Ga-nu-da'-yu, *handsome lake*, is a Seneca name recently applied to Lake Henderson. It was the titular chief name of the founder of the new religion, being one of the original list.

Ga-wis-da-ga'-o is Smith's name for the Ausable ponds, defined by him as *two goblets set side by side*. There seems no good reason for so unlikely a meaning, and the name is of recent application. It is derived from the Mohawk gawisa, *ice*.

Gwi-en-dau'-qua, *hanging spear*, is the shortened form of She-gwi-en-daw-kwe, the fall of Opalescent river. Lossing gives the latter.

He-no-da-wa-da, *pass of the thunders*, is given by Sylvester as a name for Indian Pass. This name is of recent formation, and is

derived from He-no, *thunder*, the Seneca name for one of the Iroquois divinities. The Thunders, however, were more than one and were styled grandfathers by the Iroquois, who still burn tobacco as an offering to them.

He-no'-ga, *home of the thunder*, is applied by Sylvester to Mt McIntyre, and has the same age and origin.

Hunck-soock, *place where everybody fights*, is given by Holden as a name for the upper falls at Ticonderoga, and suiting the history. It is an Algonquin name, received from Sabattis. From its sound the word is suggestive of a *place of wild geese*, and this is the probable meaning.

Mount Iroquois is a name of recent application from that people.

Ka-non-do'-ro was a place between Crown Point and Corlaer's bay, which was visited by Capt. John Schuyler, August 16, 1690. It was some miles north of the former, and W. L. Stone placed it at Westport, but it seems to have been on the west shore a little north of Split Rock.

Ka-skong-sha'-di, *broken water*, a name for a rapid on Opalescent river as given by Lossing. This frequent Iroquois word properly refers to a succession of falls. Lossing introduced or formed several Indian names, mostly sound and appropriate.

Ka-ya-de-rös'-se-ras mountains and country, variously written in the long controversy over this large tract. It lay around and north of Saratoga, a grant being fraudulently obtained from the Mohawks and successfully contested by them. A. Cusick interpreted the word as it stands as *a long deep hole*. Others, like Sylvester, refer it to a lake country, and are well sustained by some variants. Thus, in 1760, the Mohawks spoke to Sir William Johnson "about that large tract called Kaniadarusseras," which plainly includes the word for *lake*. Sylvester, however, in applying this name to the mountains said: "They derive their name from the old Indian hunting ground of which they form so conspicuous a feature."

Kur-loo'-nah, now interpreted *place of the death song*, but mentioned by Hoffman merely as a deep valley, is now assigned to White Clove, from the murmuring of the pine trees there. Kurloonuh is a *death song* in Gallatin's list.

Me'-tauk, *enchanted wood*, has been given by Hoffman as derived

from metai and awuk for some place, but the word simply means *a tree*.

No-do-ne'-yo, interpreted *hill of the wind* by some, is another of Hoffman's names now given to Hurricane Peak. Both these interpretations must allow for some corruption of the names, and the last may be simply *a great hill*.

O-je-en-rud'-de, where the French proposed a fort in 1700, seems to be Ticonderoga, and the next a variant of this name.

O-chi-a-ren'-ty. In 1686 Governor Dongan recalled the emigrant Mohawks from the Sault St Louis, and offered to "give them land at the fishery of Ochiarenty." The name closely resembles Ojeen-rudde, and the fishery might naturally be at Ticonderoga falls. Ochia, by itself, means *fruit* of any kind.

Ogh-ra'-ro, probably Mt Trembleau point or the mouth of the Ausable, was a place at which Capt. John Schuyler stopped in 1690. It may be corrupted from owarough, *meat*, referring to a place where this was abundant.

On-de'-wa, for Mt Pharaoh on Schroon lake, has been interpreted *black mountain*, a palpable error. A good authority defines it *coming again*, in its use elsewhere.

On-e-a-da'-lote was the Oneida name for Lake Champlain according to Morgan, but he said the meaning was lost. The whole word, however, is simply *a lake*.

O-no-ro-no'-rum, *bald head*, is now applied to Bald Peak in North Hudson. It is from the name of an early Mohawk chief, the last syllable of which has been persistently misspelled. He was sometimes called Bald Pate.

On-nis'-ske is a new name for Pharaoh lake, and has been interpreted *white* or *silver lake*. The word used is far away from the Mohawk, but may have been first written in Onondaga and changed in transmission. In that dialect o-whees-tah is *silver*, and o-wi-ka-ish-ta, *white*. Of course no Indian ever called a lake *silver*, in early days.

Os-ten-wan'-ne, literally *great rock*, is a recent name for Indian Pass.

Ot-ne-yar'-heh, *stone giants*, is Hoffman's name for the same place. This is the name by which the Iroquois called these invul-

nerable beings. They figure in many early tales, sometimes appearing quite close to the Indian villages.

Ou-no-war'-lah, *scalp mountain*, is Hoffman's name for Mount Whiteface. The word, however, has more direct reference to the head, but Gallatin has oonoowarluh for *scalp*.

Pa-pa-quan-e-tuck, *river of cranberries*, is applied to Ausable river by Sabittis. Poh-po-kwa, is Abenaki for cranberries.

Pit-tow-ba-gonk was an Algonquin name for Lake Champlain according to the same Indian guide, and it may be a corruption of the next. Palmer has it Petawa-bouque, defined as *alternate land and water*, and another form of Petow-pargow or *great water*. Watson made it Petaonbough, *lake branching into two*. These will be noticed more fully.

Pe-to-wah-co is Sabele's name for Lake Champlain and seems the original form of the last. It may be derived from petau, *entering*, and wadchu, *a mountain*. Hoffman makes pahcho *a lake*.

Poke-o-moonshine mountain. I suspect that this odd name is corrupted from the Algonquin pohqui, *it is broken*, and moosi, *smooth*. Without contraction it would then be Pohqui-moosi, *where the rocks are smoothly broken off*.

Re-gi-ogh'-ne is one form of a name on Lake Champlain. In 1763, after ceding a large tract to their Canadian relations, Johnson said the Iroquois claimed "from Regioghne a Rock at the East side of said lake to Oswegatché." Pownall called it Regiochne.

Rod-si-o—Ca-ny-a-ta-re, Lake Champlain, i. e., Lake Rodsio. This was mentioned in 1704 as "Corlaer's lake, or the Lake Rodsio."

Ro'-ge-o is the same word, and was the name of a rock which marked the boundary of the home territory of the Mohawks on Lake Champlain. All beyond was held by the Iroquois as a body. John H. Lydius testified about this in 1750. For 25 years he had heard from the Mohawks "that the Northward of Saraghtoga as far as the Rock Rogeo did & does belong to the Mohawks which Rock is scituated on the Lake Champlain about ten leagues North from Crown Point, neither hath he ever heard of any other Rock called by the Indians Rogeo, Rogeo being a Mohawk word, & the name of a Mohawk Indian who was drown'd as the Indians say in the Lake Champlain near that Rock long before the Christians came

amongst them from whence the Mohawks call both the Rock and the Lake Rogeo."

Peter Winne, of Albany, also testified about the route to Canada, saying "that rock Rogeo is on the eastern shore of Lake Champlain, opposite Corlear's island; that the purchase made by Godfrey Delius extended to that rock; and that the Indians, in passing, call out Rogeo, and make offerings to the rock, by throwing pipes, tobacco, etc., into the lake." The Rev. Henry Barclay said, at the same time, that "the Mohawks have a word in their language called rotsio, corruptly pronounced rogeo; it is the name of a rock in Corlaer's lake, or Lake Champlain."

Rott-si-ich-ni, *coward spirit*, a recent name for the lake, seems also derived from this. The story is of an evil spirit that lived and died on one of the islands. This would derive the name from ratsio, *he is infirm or sick*.

Rogh-qu-a-non-da-go, *child of the mountain*, a fanciful name recently formed and applied to Schroon lake.

San-da-no'-na was Hoffman's name for a mountain near Lake Henderson. Some have thought this corrupted from St Anthony, which is not likely there. A. Cusick defined it *big mountain*.

Schroon mountain and lake have had many interpretations for their name, and a French origin has been claimed for it. Spafford said: "A northern Indian, a tolerable English scholar, says the Indian name of this Lake is Ska-ne-tah-ro-wah-na, merely 'the largest lake,' but somebody has told me the lake was named in honor of a French lady, Madame Skaron." The Indian name as thus given is correctly defined and is Iroquois. Sknoo-na-pus is an Algonquin name given by Sabelc. In this the first syllable seems to represent the present name, and the others a pond or lake. The first may be from Sequenneau, *it is left behind*. Thus it is left behind or away from other lakes. The derivation is uncertain.

Skon-o-wah'-co has also been given for the river and village, but refers to a mountain.

She-gwi-en-daw'-kwe, *hanging spear*. Falls of the Opalescent river.

Ta-ha'-wus, *he splits the sky*, according to Hoffman. This is the original and present name of Mount Marcy, from Twaweston, *to pierce*.

Ta-ne-o-da'-eh, *lake high up*, is a new and fanciful name for Avalanche lake, 2900 feet above tide, but it does not seem well defined.

Ta-wis'-ta-a, defined as *mountain cup*, is Smith's name for Lake Colden. The definition is erroneous, but if the name belongs to the lake it suggests Tawistawis, or *the snipe*.

Teckyadough Nigarige, the narrows south of Crown Point according to Pownall. Sylvester applies the name to Crown Point, defining it as *two points*. A better definition would be *where the shores are near together*.

Tei-o-ho-ho-gen, *forks of the river*. Ausable Forks.

Thei-a-no-guen, *white head*. This is King Hendrick's later name applied to Mt Whiteface. He was thus called by the Canadian Indians from the remarkable whiteness of his scalp. The French form of this name was Theyanoguen, etc., and the terminal letter is not sounded, but at his condolence at Canajoharie it appears as Tiyanoga, which is the English form.

Ti-con-de-ro-ga has been written in many ways and with many interpretations. One name for the place has been already mentioned. Morgan wrote it Je-hone-ta-lo'-ga, defining it *noisy*, a more popular than sound definition. Colden said: "Tienderoga, tho' to us the proper name of the Fort between Lake George and Lake Champlain, signifies the place where two rivers meet, and many places are called by that name in the Indian language." In 1755 it was written Tianderrogoe, Tianarago, Tenonderoga, etc. making it evident that this was the meaning then. Spafford said: "The name derived to us from the Indians, Frenchified, and signified *noisy*; Che-on-der-o-ga, probably in allusion to the water." Schoolcraft gave one of his characteristic interpretations, saying: "Dionderoga, *place of the inflowing waters*: Ticonderoga, from *ti*, water; *on*, hills; *dar*, precipitous rocks, and *aga*, place." Tsinondrosie was another name. In 1744 the French called it Tiondiondoguin and applied the name to Lake Champlain. Their own name was Carillon, the falls suggesting a chime of bells. On the map of the New Hampshire grants it is "R. Tyconderoge, or tale of the lake." One might there "a tale unfold."

Tsi-nagh-she, *place of beavers*. Upper works at the Iron dam.

Wa-ho-par-te-nie, an Algonquin name for Mt Whiteface. It may be from Waapenot, *it goes upward*, or woapen, *it is white*—prob-

ably the latter. The guidebooks make Whiteface "Mountain of the White Star."

Somewhere in the northern part of New York Indian tradition placed the haunts of the Yagesho or Naked Bear, a creature long a scourge to the red men, who united to destroy him. According to Yates and Moulton: "At or near a lake whence the water flowed *two ways* (or has two different outlets) one on the northerly and the other on the southerly end, this beast had its residence, of which the Indians were well informed. This lake they call Hoossink. (Hoos is a *kettle*; Hoossink, *at the kettle*."') This suggests Paradox lake, but it does not exactly describe it. The name and other remarks of the other authors indicate some pond much farther south.

FRANKLIN COUNTY

Al-gon'-quin, an old name of recent application here, is a contraction of the name of a people living on the Ottawa river in Champlain's time, and has been already noticed. No satisfactory meaning has been suggested for it, and few attempts at definition have been made. Algonquin Lodge bears the name here. Major Powell derived it from Algonmequin, *those on the other side of the river*, or St Lawrence, but the name was used in Canada, and the Algonmequins lived on the Ottawa. These facts destroy this interpretation.

Ak-wis-sas'-ne, *where the partridges drum*, is the name of the Indian village of St Regis. Usually the natural interpretation is accepted, of the abundance of these birds there, but some have found another reason in the booming of the ice in the river. The simpler meaning is to be preferred, as in most other cases. The name varies in spelling, yet but little in sound. It was written Aghquessaine in 1768; Hough wrote it Ah-quasus-ne, and Morgan Ah-quasos'-ne. Schoolcraft gave Oghkwesea as the Mohawk word for *partridge*, and it was sometimes used as a personal name, as in the case of the interpreter for Le Moyne, at La Famine in 1684, Lahontan wrote his name Akoesan, and Colden Ohguesse, or *the partridge*. The Onondaga name for this bird is Noon-yeah-ki-e, *loud or noisy step*.

Chateaugay, a name given to the town at its erection, seems French, but for no historic reason. A note on the name is therefore

quoted from the *New York Historical Society* 1821, page 337. Hon. Samuel Jones said: "The true name is Chateuaga which was the name given the town when first erected, but I remember one of the members of the Assembly then observed to me that the town would soon lose its name, for that it was of Indian origin, and very few of the members of the Legislature gave it the proper pronunciation, the most of them calling it Chateaugay." In sound it suggests an Iroquois quite as much as a French word. It is pronounced Shat-a-ghe'.

Con-gam'-muck is the name given by Sabattis for Lower Saranac lake, gammuck being old Algonquin for *lake*. The first syllable might be from kon or gun, meaning snow, but this is hardly probable. It is more likely to be a contraction of qunni, meaning *it is long*. In the Abenaki dialect caucongomock is simply *a lake*. The guidebooks say the Indians call Lower Saranac lake Lake of the Clustered Stars, from its many islands. A very pretty idea, but hardly Indian in character.

Ey-en-saw'-yee is at the foot of Long Sault and head of St Regis island, on Sauthier's map, and seems a corruption of the Indian name of St Regis.

Ga-na-sa-da'-go, or *side hill*, is Morgan's name for Lake St Francis. It seems the same as that of Canassatego, the Onondaga chief, defined for me as *upsetting a house which has been put in order*.

Gau-je-ah-go-na'-ne, *sturgeon river*, is Morgan's name for Salmon river in the Oneida dialect. In Onondaga the sturgeon is Ken-jea-go-na, or *big fish*. The last syllable given by Morgan may be superfluous, or the full termination may be gowane, *great*. There seems to be an error in his first syllable. The Mohawks gave the name of Kinshon, or *fish*, to the Massachusetts colony at one council.

Hi-a-wat'-ha Lodge has this name from the celebrated Onondaga chief who proposed the league of the Five Nations, and around whom cluster many legends. He was adopted by the Mohawks and his name comes second in their list of chiefs, with a dialectal change. It has been borne by his successors to the present day. The interpretations have been many, as *the river maker*, *the man who combs*, *the very wise man*, *he who makes the wampum belt*, and last and probably the best, *he who seems to have lost his mind but seeks it*,

knowing where to find it. The latter is the present Onondaga definition. The name belongs to that dialect and is divided as above.

Kar-is-tau'-tee, an island in the St Lawrence, near St Regis and off the mouth of Salmon river. It is said to have been called after an Indian banished there by his tribe, and is probably derived from the Mohawk word Karistaji, *iron*. This has been corrupted into Cristutu.

Ka-wan'-na Lodge, from the Onondaga word kahwhanoo, *an island*. Schoolcraft makes the Mohawk form of this word kawenote.

Ken-tsi-a-ka-wa'-ne, *big fish river*. Salmon river as above.

Ki-wasa lake, at Saranac lake village. This means *a new word*, but may have been intended for another similar word for *a new boat*.

Ku-sha'-qua lake, in the town of Franklin, has a recently introduced name derived from Gaw-she-gweh, *a spear*. The guidebooks improve on this and make it *a beautiful resting place*.

Mad-a-was'-ka lake and camp have another introduced name.

Mas-ta'-qua has been defined *largest river*, and is an Algonquin name for Raquette river. Rather irregularly derived from mohsag, *great*, and tuk, *river*.

Ni-gen-tsi-a-go-a, *big fish*, for Salmon river, as in a preceding name. In 1754 Father Billiard asked that the St Regis Indians might have a tract from this river on the northeast, to Nigentsiagi river on the southwest.

Ni-ha-na-wa'-te, *rapid river*, is a name for Raquette river derived from Tanawadeh.

On-chi-o'-ta, *the rainbow*, is Zeisberger's form of an Onondaga word now applied to a railroad station near Rainbow pond.

O-sar-he'-han, *difficult place, where one is worse off for struggling*. This is Hough's name for Chateaugay, but Sylvester defined it *narrow gorge*.

O-see-tah lake, *gray willow*. This is a new name for an expanse of water below Lower Saranac lake.

Ou-kor'-lah is a name for Mt Seward, usually defined *big or great eye*. Albert Cusick defined it *its eye*, and the idea of size does not seem to enter into the word, Schoolcraft giving okara as the Mohawk for *eye*, and other Iroquois dialects differing little from this.

Ou-lis'-ka pass has been interpreted *place of shadows*, probably derived from the Mohawk word Yokoraskha, *evening*. The meaning as given me was *marching through burs and grass*. This might come from the Oneida word ole-hisk, meaning *nettles* or any large weed. This pass is placed between Mt Seward and Ragged mountain by Sylvester.

Pas-kon-gam-muck, *pleasant or beautiful lakes*, is the name and interpretation given to the Saranac lakes as a group by Sabattis. The derivation of this is by no means clear, but if the first part were pachgeen, *to turn out of the road*, an appropriate meaning would appear. The upper and lower lakes are nearly parallel, the middle one occupying a space at right angles to these. As a group therefore, Pachgeengamuck would express *lakes which turn out of the road*, or direct course. Hough gives the same name to Tupper's lake, defining it *a lake going out from a river*.

The same Indian guide was the authority for the name of the Middle Saranac lake, calling this Pat-tou-gam-muck, but without defining it. The first part seems from Petuhki, *it is round*, and the appropriate meaning would be *round lake*, in contrast with the others.

Que-bec' pond is a recently applied name, very much out of place. Various origins and meanings have been given to this. Webster's dictionary properly makes it an Algonquin word, but defines it *take care of the rock*. Charlevoix spoke of the sudden narrowing of the river above the island of Orleans, "from which circumstance this place has been called Quebeio or Quebec, which in the Algonquin language signifies a strait or narrowing. The Abenakis, whose language is a dialect of the Algonquin, call it Quelibec, that is to say, *shut up*, because as they came Point Levi cut off a view of one channel and the river seemed a great bay." Schoolcraft said: "Is not the Quebec a derivative from the Algonquin phrase *Kebic*—a term uttered in passing by a dangerous and rocky coast?" That place had other Indian names. Bruyas gave the Mohawk as Tegiatontaragon, *two rivers which reunite*. The Cayugas called it Tiochtidge in talking with the Moravians, but probably meant Montreal by this. The Ojibwa name was Kebekong, and the Montagnais termed it Opistikoiats.

Sa-ko-ron-ta-keh-tas, *where small trees are carried on the shoul-*

der. This is Hough's name for Moira, and several are from his history of Franklin county, mostly contributed by Rev. F. X. Marcoux.

Sar'-a-nac lakes. No meaning has been definitely assigned this name.

Sin-ha-lo-nen-ne-pus, *large and beautiful lake*, is the name assigned by Sabattis to Upper Saranac. This seems a very doubtful interpretation, though nepus is used for *lake* or *water at rest*. According to the same Indian Senhahlone was the name of Plattsburg, making this interpretation yet more doubtful. The guide-books say the Indians called Upper Saranac lake "The Lake of the Silver Sky." What an improvement on *sky of brass*. Unluckily the Indian word is not given. The same authority says the Indians call the Spectacle lakes, not far off, *Wampum waters*. Ote-ko-a, for *wampum*, would make a pretty name, but the application may be doubted, there being no reason for the use of wampum here.

Ta-na-wa'-deh, *swift water*, is Morgan's name for Raquette river.

Te-ka-no-ta-ron'-we, *village crossing a river*, that is, lying on both sides of it, is Hough's name for Malone.

Te-ka-swen-ka-ro-reus, *where they saw boards*, is Hogansburg.

Tsi-tri-as-ten-ron-we, *natural dam*. Lower falls of Raquette river.

Wah-pole Sin-e-ga-hu is the name given by Sabattis for the portage from Saranac lake to Raquette river. Dr Hough said the latter name, used for a snowshoe, was first applied to the river by the French, from the shape of a wild meadow at its mouth.

Wau-ke-sha village on Big Tupper lake has a western name.

Waw-beek Lodge and postoffice on Upper Saranac lake have an Ojibwa name, to which an adjective is often prefixed. It means a *rock*.

Win-ne-ba'-go pond has also a western name, usually translated *stinking water*, but meaning water which has an odor of any kind; offensive or the reverse. The Relation of 1648 said of the nation so named: "These peoples are so called Puants, not by reason of any bad odor which is particularly theirs, but because they report themselves to have come from the shores of a sea very far away, toward the north, the water of which being salt, they named themselves the people of the stinking water." The eastern Indians used no salt till taught to do so by Europeans, thinking it an evil substance.

FULTON COUNTY

Ca'-na-da lake is a name inappropriately applied, and Canada island is on Sauthier's map. The word usually refers to a village, but sometimes to a creek. Several New York creeks flowing from the direction of Canada had this name.

Ca-ni-a-dut'-ta, Caijutha, Caniatudd and Cayadutha are variants of the name of a tributary of Garoga creek.

Ca-ya-dut-ta creek, *stone standing out of the water*, flows through this county.

Chuc-te-nun'-da is the name of a creek flowing south here, but occurring elsewhere as a name. It will be treated under the head of Montgomery county, where there are two streams so called.

De-ag-jo-har-o-we was one name of East Canada creek.

Des-kon'-ta, now West Stony creek, is on Sauthier's map as a tributary to the west branch of the Hudson, and is now in the town of Bleecker.

Ga-ro'-ga lake is in Garoga. This village of Garoga is in Ephratah, while the creek flows through several towns. It may be derived from garo, *on this side*, adding the locative, or from garogon, *to make something of wood*. The more probable origin is kaihogha, *a creek*.

Ken-ne-at-too, *stone lying flat in the water*, as interpreted by A. Cusick, is Fonda's creek in Mayfield.

Ken-ny-et-to, sometimes applied to Vlaie creek, or Sacondaga lake or vlaie, scarcely differs from the last. Simms wrote it Ken-inyitto and defined it *little water*.

Ko-la-ne'-ka is Morgan's name for Johnstown, and he merely makes it *Indian superintendent*. A. Cusick defined it, *where he filled his bowl*, either with food or drink, probably alluding to Johnson's hospitality. The name was in use in 1750.

Moose creek, here and elsewhere, has the Indian name of that animal.

Oregon, a western name applied to a small village [*see Chautauqua county*].

Sa-con-da'-ga, called Sachendaga in 1750, is often defined *much water*, or *drowned lands*, which is not literal, but conveys the intended meaning. Spafford defined it *swamp*; A. Cusick, *swampy* or

cedar lands. W. L. Stone differed widely from these, erroneously making it *place of roaring waters*.

Te-car'-hu-hār-lo'-da, *visible over the creek*, is Morgan's name for East Canada creek.

Was-sont'-ha, a stream near Johnstown, was defined *fall creek* by A. Cusick. It is derived from twasentha, *a waterfall*.

GENESEE COUNTY

Al-a-ba-ma, a southern name applied to a town here, is usually defined *the place of rest, or here we rest*. In this case the primary reference may be to the sluggish water in the lower part of the Alabama river. It has also been interpreted *thicket clearers*, as though made ready for a settlement by these.

Canada, *a village*, is a hamlet in the town of Bethany.

Check-a-nan-go or Black creek, was given me also as Chuck-un-hah, and was interpreted *place of the Penobscots*, or some other eastern Indians. It probably is a corruption of Morgan's name for that stream. The next four are from his list.

Da-o-sa-no'-geh, *place without a name*. Alexander.

De-o-on'-go-wa, *great hearing place*. Batavia.

Ga'-swa-dak, *by the cedar swamp*. Alabama.

Gau'-dak, *by the plains*. Caryville.

Ge-ne-un-dah-sa-is-ka is Batavia, and has been translated *mosquito*. This insect's Onondaga name is Kah-yah-ta-ne, *troublesome fellow*.

Gen-nis'-he-yo or Genesee, *beautiful valley*, once known as Big Tree town. This and the next two are from Morgan.

Gweh'-ta-a-ne-te-car'-nun-do-deh, *the red village*. Attica.

Ja'-go-o-geh, *place of hearing*. Black creek. This word is of the feminine gender, and thus differs slightly from that for Stafford, given by the same author as Ya'-go-o-geh.

Jo-a-i-ka, *raccoon*, was Kirkland's name for Batavia.

Kentucky is an introduced name and may be Algonquin, as the ending suggests, but the Iroquois word kentahkee, *among the meadows*, or lowlands, is satisfactory. Webster's dictionary defines it *at the head of a river*, but in any case it does not mean the dark and bloody ground, as some suppose.

Ke-ti-yen-goo-wah, *big swamp*, is near Tonawanda. D. Cusick gave it as the fort Kea-dan-yee-ko-wa, now Tonawanda plains.

O'-at-ka creek, *the opening*, is also called Allen's creek. This and the next two are from Morgan.

O-a'-geh, *on the road*. Pembroke.

O-so'-ont-geh, *place of turkeys*. Darien.

Roanoke is the name of a village in Stafford, introduced from Virginia. In 1722 the Iroquois called the Roanoke river Konent-cheneke. The disk shell beads are termed Roanoke.

Ta'-na-wun-da or Tonawanda creek, swift water, from the rapid current for 10 miles below Batavia. There is also a Little Tonawanda creek. This and the next two are from Morgan's list.

Te-car'-da-na-duk, *place of many trenches*. Oakfield. This is in allusion to the old earthworks there.

Te-car'-no-wun-na-da'-ne-o, *many rapids*. Leroy.

Te-ga'-tain-e-a-agh-gwe, *double fort*. The Rev. Samuel Kirland received this name in 1788, at a place near Batavia. "He arrived at a place called by the Senecas, Tegàtainèaaghgwe, which imports *a double-fortified town*, or a town with a fort at each end. Here he walked about $\frac{1}{2}$ mile with one of the Seneca chiefs, to view one of the vestiges of this double-fortified town. They were the remains of two forts," which he thought were 2 miles apart.

GREENE COUNTY

As-sis-ko-wach-keek or As-sis-ko-wach-kok, was the fourth of five plains mentioned in the Catskill patents of 1678 and 1680, just beyond the stone bridge at Leeds. It may mean *place of three fires*. Arthur C. Parker says that as'-sis-ko-wach-kek is *rush land* in Aberaki, a-sis-ko-wach meaning *scouring rushes* and kek or ki *land* or *place*.

Ba-sic creek is a variant of a frequent name.

Can-is-kek, a plain west of Athens, was sold in 1664, and is sometimes written Kaniskek. It was opposite Claverack and behind Baeren or Machawameck island.

Chough-tig-hig-nick, in Windham, is given by French as the original name of Batavia kill.

Cox-sack-ie, now applied to a creek and town, has been written Kuxakee and Coxackie. Rutenber derived it from co, *object*, and

aki, *land*, referring to the conspicuous high banks. French pronounced it Cook-sock-y and defined it *owl hoot*. Spafford also derived it from an Indian word meaning *the hooting of owls*. One Delaware name for owl is gokhoos, and if this is combined with ahki we have *owl land* as a fair definition. Schoolcraft interpreted it *cut banks*, or those cut off by water, and O'Callaghan suggested that it might be a corruption of kaaks-aki, *country of the wild goose*, deriving this from kaak, *goose*, and aki, *place*. Neither of these two is probable. It might be from kussohkoi, *a point of earth or rock*. The reference to owls is as well sustained as any.

Kis-ka-tom, *hickory nuts*, is now the name of a creek and post-office. There seems little to sustain this definition, and it might better be derived from kishketuk, *by the riverside*. As Kisketon it was an Indian town on the Catskill. Zeisberger's nearest word is quechquatonk, *a concealer*, perhaps by pits or caches, but Trumbull indorses the definition first given, and his support has great value.

Kis-ka-tom-e-na-kook was rendered *place of thin-shelled hickory nuts* by Trumbull. It was on the west side of a round hill called Wawantepekook, at the junction of the Kiskatom and Kaaterskill. This was in 1708. The name is now applied to a large tract on both sides of the Kiskatom. Ruttenber said that Henry Beekman had a tract under the great mountains," by a place called Kiskatameck," which seems the same.

Kox-hack-ung was sold in 1661, and was on the west side of the river, between Van Bergen island and Neuten Hook. It seems a variant of Cocksackie, and as Kockhachingh was a name for Nutten Hook at Catskill.

Ma-chach-keek or Wa-chach-keek has been defined *house land*, or *place of wigwams*, and also hilly land, but neither of these seems satisfactory. It may be from mohchi, *unoccupied*, adding the terminal fire land. It was the first of the five plains sold in 1678.

Ma-cha-wa-nick was at the Sluyt Hoeck or Flying Corner of the Dutch in 1687. It was at the northeast corner of the Corlaer's kill patent and the southeast corner of the Loonenburg patent.

Mag-quam-ka-sick was a tract mentioned in 1691. It is one of the two called Sandy Plains in South Cairo, and has been derived from mogqui, *great*, and quasick, *stone*.

Manch-we-he-nock may be a variant of the next.

Ma-wig-nack has been defined *place where two streams meet*, but the derivation is not clear. In 1789 this was the name of the lowlands at the junction of the Catskill and Katerskill.

Na-pees-tock or Nip-pis-auke, *small lake place*, at a pond in the west part of Cairo.

Och-quich-tok, Ac-quit-ack or Acquickak, a small plain on the west side of the Catskill, described as being nearly opposite Austin's paper mill, and mentioned in 1789. It has been defined as *stony or rocky place*. A better derivation would be from ahque, *to leave off*, tuk, *at the river*, referring to a boundary.

On-ti-o-ra, *mountains of the sky*, is Schoolcraft's name for the Catskills in a paper read in 1844. It does not appear before that time, and may have originated with him, being the only Iroquois name in the county. A. Cusick defined it *very high mountain*, and it is now applied to Onteora Park.

Pach-qui-ack or Pachquayack, the third of the five plains, probably meant *clear land or open country*.

Pa-sa-ma-coo-sick was a small fort. Pissaumatoonk is *a matter of business*, and the full meaning may be *place where business is transacted*.

In 1675 land was sold on the north side of the creek called Paskoecq, in Catskill. It was at the present site of Leeds, and was also called Pascakook, Pastakook and Pistakook.

Pe-o-quan-ack-quā or Pesquanachqua was the southeast corner of the Loveridge patent, or Maquaas Hook. Lockerman's tract had the creek Canasenix (Saugerties) on the south, "east on the river in the Great Imbocht where Loveridge leaves off, called by the Indians Peoquanackqua." This may be from Peokonat, *to throw down*, alluding to the laying down of burdens there, or possibly to games of wrestling.

Po-tam-is-kas-sick, a plain above the sandy plains, South Cairo. This may be from pootoemoo, *projecting*, and quasick, *stone*.

Po-tick was the fifth of the plains bought in 1678. The Mahican village of Potick was west of Athens, and Potick hill and creek are yet known. The root of the name may be petuhqui, *it is round*, or pohki, *it is clear*. The former is preferable but it has been defined *waterfall*.

Qua-cha-nock was a tract west of Lockerman's land. It may mean a *running place*.

Qua-jack was a general name for the first four plains at Catskill, which were termed the *Christian corn land*.

Qua-ta-wich-na-ack is a waterfall far up the Kaaterskill, on the west line of a tract south of Catskill, which was sold in 1682. Ruttenber speaks of this as a small tributary of the Katskill from the south, called Quatawicznaack, understanding a fall to be simply a rapidly descending stream. Elsewhere it is given as Katawignack or Quitquekeenock, a waterfall at the southwest corner of Lov-eridge patent, near the bridge over the Kaaterskill, on the road to High Falls. It has been derived from Ket-ich-u-an, *greatest flow of water*, adding auke or ack to signify the place of this.

Sa-pa-na-kock. Ruttenber says the boundary of the Coeymans tract began at Sieskasin, "opposite the middle of the island called by the Indians Sapanakock." This is one of the frequent names derived from roots, and the reference here seems to be to those of the yellow water lily.

Si-es-ka-sin is a place just mentioned, and may be derived from the word schauxsin, *to be weak or exhausted*.

Stich-te-kook or Stighkook was a plain west of Coxsackie.

Ta-bi-gicht or Tag-po-kigt was one of the two tracts now called Sandy Plains in South Cairo, mentioned in 1691. It may be derived from tapi, *there is enough*, or topi, *an alder*.

In 1674 Count Frontenac spoke of the depredations of "the Mohegans of Taracton, a Nation bordering on New Netherland." Father Bruyas wrote also, in 1678, that some Mahingans Tarak-tons had passed one of the Mohawk towns with prisoners. This should be stopped. They are considered Catskill Indians.

Wa-wan-te-pe-kook is a high round hill in the town of Catskill. The name is also applied to Round Top, a mountain in the south-west part of Cairo, and has been derived from Wo-we-an-tup-auke, *round head place*.

Wich-quan-nach-te-kak or Wichquanachtchack was the second of the five tracts.

HAMILTON COUNTY

We owe some names of the northern wilderness to the taste and care of Charles Fenno Hoffman, who defined a number in a note

to his *Vigil of Faith*, published in 1842 and reaching the fourth edition in 1845. An enthusiastic woodman and man of letters, he gathered much from his Indian guides. The poem in question is founded on the death of an Indian girl, whose assassin hopes to be slain in turn that he may become her companion in the spirit land, rather than his favored rival. The latter follows and guards him everywhere lest he should die first and have his wish. This gave Hoffman an opportunity for an attractive array of wilderness names. The faithful guardian followed his guilty foe.

Midst dripping crags where, foaming soon,
Through soaking mosses steals the Schroon,
To where Peseka's waters lave
Its silvery strand and sloping hills;
From hoarse Ausable's caverned wave
To Saranac's most northern rills;
Mid Reuna's hundred isles of green;
By Tunesasah's pebbly pools;
And where through many a dark ravine
The triple crown of rocks is seen,
By which grim Towarloonah rules,
Each rocky glen and swampy lair
Has heard his howlings of despair.
Beneath Oukorla's upward eye,
Daring at times to lift his own —
My sudden glance upon him thrown
Has changed into a whispered moan
His gasping prayer "to die" — "to die!"
Where naked Ounowarlah towers,
Where wind-swept Nodoneyo lowers,
From Nessingh's sluggish waters, red
With alder roots that line their bed,
To hoary Wahopartenie —
As still from spot to spot we fled,
How often his despairing sigh
The very air has thickened
On which that fruitless prayer was sped!
Oft in that barren hollow where
Through moss-hung hemlocks blasted there
Whirl the dark rapids of Yowhayle;
Oft, too, by Tioratie blue,
And where the silent wave that slides
Tessuya's cedar islets through,
Cahogaronta's cliff divides
In foam through deep Kurloonah's vale;
Where great Tahawus splits the sky;
Where Borr-has greets his melting snows;
By those linked lakes that shining lie
Where Metauk's haunted forest grows;
And where through many a grassy *vlie*
The winding Atatea flows;
Through, often through the fearful pass,
Reft by Otneyarh's giant band,
Where splinters of the mountain vast,
Though lashed by birchen roots, aghast,
Toppling amid their ruin stand,

And where upon the bay of glass
 That mirrors him on either hand,
 His shadow Sandanona throws:
 By Gwiendauqua's bristling fall,
 Through Twen-ungasko's echoing glen,
 To wild Ouluska's inmost den,
 Alone — alone with that poor thrall,
 I wrestled life away in all!

It will be readily seen that Hoffman took liberties with some names in these lines, but he unites local names and features in a very striking way. He also spoke of a feature of this region easily seen, and which is frequent elsewhere: "The geographical names, often traceable to at least four different languages, are necessarily much confused; while from occasional similarity of physical features in lake and mountain, none but our habitual dwellers in these solitudes could properly identify the Indian terms with the localities to which they refer." In these names he followed Gallatin closely and seems to have adapted some from him.

Ad-i-ron-dacks, *tree eaters*, is a name now applied to a large group of mountains, and pronounced Ha-te-en-tox by the Onondagas. It was the name of a Canadian people who were formidable foes of the Iroquois and often invaded their territory.

All-na-pook-na-pus is Sabele's name for Indian lake, and it may be defined *the lake which is very clear*.

At-a-te-a, abbreviated from geihuhatie, *a river*, is usually applied in whole or part to the Hudson, but is given here to the Sacandaga, one of its large branches.

Ca-ho-ga-ron-ta, *torrent in the woods*, is thus defined by Hoffman, but the only suggestion of locality is in the poem quoted above. It is derived from kaihogha, *a creek* or *small river*, and garonta, *a tree*, and might be applied to any considerable forest stream.

Con-gam-unck creek is a new name in this county, referring to a lake and not a stream. It is thus out of place.

Cough-sa-ra-ge, *the dismal wilderness* according to French, or Cough-sa-gra-ge, rendered *the beaver-hunting grounds of the Five Nations* by others, covers more than Essex county on early maps, and mention has already been made of the name. The name seems to refer to *winter*. In the third edition of his account of the colonies, 1766, Governor Pownall mentioned one great hunting ground of the Five Nations as "Couchsachraga, a tract lying on the south-

east side of Canada, or St Lawrence river, bounded eastward by Saragotoga and the drowned lands; northward by a line from Regiochne point (on Lake Champlain, or, as the Indians call it, Caniaderiguarunte, the lake that is the gate of the country) through the Cloven Rock, on the same lake, to Oswegatchie, or la Galette; southwestward by the dwelling lands of the Mohawks, Oneidas and Tuscaroras." The second hunting ground was the Ohio country. "Thirdly, Tieucksouckrondtie, all that tract of country lying between the Lakes Erie and O'illinois. Fourthly, 'Scaniaderiada, or the country beyond the lake; all that tract of country lying on the north of Lake Erie, and northwest of Lake Ontario, and between the lakes Ontario and Huron."

"Inca-pah'-co (anglice, Lindermere) is so called by the Indians from its forests of basswood, or American linden. It is better known, perhaps, by the insipid name of Long lake." Thus Hoffman commented on the scene of his story. I do not elsewhere find this name for the tree.

Ju-to-west'-hah, *hunting place*, is the present Onondaga name for the whole wilderness.

Kag-ga-is is now the name for a small lake.

Kil'-lo-quaw. Hoffman gave this as a Mohawk name, meaning *rayed like the sun*, and called it Ragged lake, but from his account it was evidently Racket or Raquette lake. This is corrupted from Karaghqua, *the sun*, and the guidebooks translate it *lake of the great star*. Kelau-quaw is Gallatin's word for the sun, and Hoffman followed him.

Mi-a'-mi creek. A western name has been applied to this stream, which is said to mean *mother* in the Ottawa dialect. This seems doubtful.

Mo-ha'-gan pond, near Raquette lake has a name corrupted from Mohegan.

Ne-ha-sa'-ne lake and park, *crossing on a stick of timber*. This name has been introduced from Lewis county, where Morgan assigns it to Beaver river. It is singularly inappropriate here, but there are many such names for hotels, camps and lodges, as Neodak, Neoskaleeta, etc.

Nes'-singh, a sluggish stream mentioned by Hoffman, and appar-

ently between Hurricane mountain and White Face. It may have its name from nashin, *it makes an angle*.

Nu-shi-o'-na was a valley mentioned by Hoffman between Long lake and the head waters of the Sacondaga. Nehsoha is Gallatin's word for *night*.

Pi-se'-co lake is said to have been thus called from an Indian named Pezeeko, from pisco, *a fish*. If so the word is seldom found with this meaning, but agrees better with a word referring to *miry places*. Spafford said: "Peezeko lake bears the name of a singular and venerable old Indian, who lived alone, for a long time, on its shores, a sort of hermit from the ranks of savage life, for some cause unknown to the few white people who knew him." French said it was named by Joshua Brown, a surveyor, from an Indian chief of his acquaintance. The name is Algonquin, and the Ojibwas call the buffalo Pe-zhe-ke.

Pi-wa-ket or Pickwacket lake, from pewe, *little*, and ohkit, *place*.

Sabattis mountain has its name from an Indian guide, but is not an Indian word, being abbreviated from St Baptist.

Sa-con-da'-ga, the *drowned* or *swampy land*, has been mentioned, and the river had its name from this.

Ta-co-la'-go lake has an introduced name.

Tes-su'-ya is described by Hoffman as having cedar islands, and the name is contracted from that for white cedar, termed by the Onondagas *feather leaf*.

Ti-o-ra-tie, *the sky* or *skylike*, as defined by Hoffman, who calls it a Mohawk word and refers it to a lake. The word for sky is quite different, but the Cayuga word teyohate, or *light*, is probably the one intended, differing from the equivalent Mohawk word teyoswathe. Zeisberger defines the Onondaga word tiorate as a *small wind*.

To-war-loon'-dah, *hill of storms*, Hoffman said was supposed to be Mt Emmons, and to this the name is now usually assigned, though Sylvester applies it to Blue mountain. Towaloondah is simply *storm* in Gallatin's list.

Tu-ne-sa'-sah, *place of pebbles*, is one of Hoffman's names which occurs elsewhere; Twe-nun-gas-ko, *double voice*, is another of Hoffman's referring to the echo in a glen.

U-to-wan'-ne lake, *big waves*, is Oo-ta-wan'-ne in the Onondaga dialect. This is near the head waters of Raquette river.

West Canada creek retains an Indian name, but has several others.

Yow-hayle, *dead ground*, is applied by Hoffman to the rapids of some river unnamed by him. If correctly given by him as an existing name, it may have been corrupted, either from the Oneida yawu-hayah, *death*, or the Mohawk yaweaheyea, *dead*. His poetic pronunciation is followed here, but there should be more syllables. Zeisberger wrote it jawohéje, and allowance must be made for his use of letters. Yowhayyou is Gallatin's word for the *dead*, and reference should be made to him in Hoffman's names.

HERKIMER COUNTY

The grant to Dellius, vacated in 1699, extended up the Mohawk river to Arach Soghne, in this county. It might be derived from aresen, *to be fat*, in allusion to the fertile German Flats, but forcibly suggests Oriskany, another place where everything grew to a large size.

As-to-ren'-ga, *on the stone*, from ostenra, *rock*, with locative, has been applied to the hills at Little Falls. Another form, Astonrogon or Astenrogon, *place of rocks*, has also been interpreted *rock in the water*, as well as *under the rock*. In the last case it is applied to a rock at the foot of the falls, but is usually a name for the whole place.

Ca-na-cha-ga'-la, *one-sided kettle*, was a clearing near Moose and Woodhull lakes, but the name is now applied to a lake at one of the heads of Moose river. It was formerly a noted spring hole, and the name may have come from this.

Both East and West Canada creeks are important streams, thus called from trails leading to Canada.

Ca-no-we-da'-ge appears on the map of the New Hampshire grants as the name of Nowadaga creek. In this case, as in many others, the second syllable of the prefix *Teka* was retained and the first dropped. In an Albany document it was called Onnawadage, the western terminus of the fraudulent Dellius grant, obtained in 1697, and vacated two years later.

Cat-ha-tach-ua or Cathecane is also known as Plum creek. It has been defined *she had a path*.

Che-pach-et, an applied name, is said to mean *where they separate*.

Ci-o-ha-na, *large creek*, is East Canada creek on Sauthier's map. As another name on this map for this is Gayohara, this name might be thought a natural but erroneous rendering of Giohara. Cai-o-ha-hon Te-ga-hi-ha-ha-ough-we, however, appears on an indenture of 1763, and as the latter name stands for East Canada creek, the former may be a place on it, corresponding to Ciohana. Tegahi-haroughwe is on George Klock's patent of 1754. French gives both Ci-o-ha-na and Sag-o-ha-ra.

Da-ya'-hoo-wa'-quat, *carrying place*, is Morgan's name for the Mohawk above Little Falls. A. Cusick interpreted this as *lifting the boat*, but added another definition, *in the valley*. The former is to be preferred.

De-ka'-yo-ha-ron'-we, a creek flowing into the Mohawk about 200 yards below Fort Hendrick, at Canajoharie Castle. In 1761 Johnson and others wished to buy a tract beginning on the north bank of this creek, 13 miles from the Mohawk. This was East Canada creek, and variants of the name are given. The Indian village of Canajoharie was then a little farther west and on the south side of the Mohawk, the country adjoining being called Canajoharrees.

De-yosh-to-ra-ron. In this petition it was asked that the line might run west to a creek called Deyoshtoraron, or West Canada creek to Burnetsfield.

Morgan said that Ga-ne'-ga-ha'-ga was the upper Mohawk castle, in the town of Danube and nearly opposite East Canada creek, defining this as *possessor of the flint*, which is the national name of the Mohawks. This village was really the Indian Canajoharie of 1750, the name being retained as the Mohawks moved up the river. At that time they had but two castles, while in 1634 they had four east of the present Canajoharie.

Ga-ron'-da-ga-ra'-on, *big tree*, was the western limit of the Burnetsfield patent of 1725. The latter part of the name is incorrectly written.

Ga-yo-ha'-ra or Sa-go-ha'-ra, *where I washed*, was one name of East Canada creek, having the former form on Sauthier's map. It has also been written Kuyahoora.

Hon-ne-da'-ga, *hilly place*, is a name recently applied to Jock's lake.

In-cha-nan'-do, *fish under water*, according to A. Cusick, was one name for Nowadaga creek in Danube.

Ka-na-ta is the name given by Sylvester for West Canada creek, and he called this Amber creek from its color. The word Canada is often used as merely referring to a creek, especially if there was a village on it, as in this case. The proper name of this stream also refers to the color of the water, as will appear.

Koua'-ri, from Oquari, *a bear*, was an Indian name for Fort Herkimer in 1757, as mentioned by the French. This name does not otherwise appear.

Min-ne-ha-ha station. A western name introduced from the falls of that name, and the bride of Hiawatha in Longfellow's poem. It is usually rendered *laughing water*, which will answer in a poem. "Minnehaha, *Laughing Water*, loveliest of Dacotah women."

Mo-hawk river. The name comes from moho *to eat living things*, and this Algonquin word came into use to the exclusion of the name by which the Mohawks called themselves. By the Dutch they were termed Maquas, or *bears*. There is a village of this name in German Flats.

Moose lake has the Indian name of one of the deer family.

Nor-ridge-wock, *a place of deer* according to Webster's dictionary, is an introduced name. It seems to mean *forks of a river*.

No-wa-da-ga creek is an abbreviated form of Canowedage, meaning *place of mud* turtles according to A. Cusick. On this stream was the Indian village of Canajoharie in the later colonial period.

O-hi-o, *beautiful river*, a name now applied to a town. The word implies more than mere beauty and, when used as an adjective, may often be rendered *great* or *very fine*.

Ogh-regh-e-roon-ge, a named for East Canada creek in 1714. It must be remembered that any village or person could originate local names.

O-ne-ki-o is a name coined for a railroad station, from ganne-gio, *good water*.

Ot-squa'-go, *under a bridge*. Morgan wrote it O-squa'-go.

Rax'-e-toth or Ras'-se-dot, from raxaa, *a boy*, was the name for a creek in Schuyler in 1757. It may have been so called from the son of Kash, the first settler.

Ron-doxe lake and station have this name from Adirondack.

Sken-so-wa'-ne, a place on Fourth lake. With the change of one letter this would mean *great peace*.

Squash pond has a New England Indian name, whose derivation was often mentioned by early writers. Thus Roger Williams spoke of the "Asküttasquash, their Vine aples, which the *English* from them call *Squashes*, about the bignesse of Apples of severall colours, a sweet, light, wholesome refreshing." Many Indian words are thus now in common use, but they are rarely Iroquois.

Squaw lake has the Algonquin name of *woman*. The New England Indians also used nunksquaw for *girl*, and sunksquaw for *queen*. The latter often occurs in early chronicles.

Ta-la-que'-ga, *small bushes*, is a name applied to Little Falls by Morgan.

Te-car'-hu-har-lo'-da, *visible over the creek*, is his name for East Canada creek, being a variant of the next.

Te-ga'-hi-ha-rough'-we is the name for this stream on George Klock's patent of 1754, and the names of the two creeks are often much alike, as in the next.

Te-ga'-hu-ha-rough-wa'-e is almost the same as the last, but was applied to West Canada creek in 1786.

Te-ugh'-ta-ra'-row suggests a variant of the last for the same stream but has been differently defined as meaning *its waters are discolored*; in this case from flowing through forests. Hence it has been termed Amber creek.

Ti-o'-ga creek was another name for this in 1768, and was much used for several years before that date, with the usual meaning *at the forks*. Te-a-ho'-ge and Te-uge'-ga are other forms. The Moravian missionaries sometimes wrote it Diaoga. Morgan applied the name to the Mohawk river below Herkimer, as well as to the creek, which the Senecas considered the main branch. It properly belonged to Herkimer, and there early usage placed it.

Te-non-an-at'-che, *river flowing through a mountain*, is Schoolcraft's name for the Mohawk. He derived this from David Cusick's history, who said the Iroquois came to a river "named Yenona-natche, i. e. going round a mountain (now Mohawk)." Schoolcraft's spelling may be preferred, but he changed the sense as well. Of some of Cusick's names he said: "I abbreviate these words

from the originals, for the sole purpose of making them readable to the ordinary reader."

Wa-co-ni-na was interpreted for me as *there used to be a bridge*. It is the name of the Little lakes on the map of the New Hampshire grants.

Wa-i-ont-ha lakes on Sauthier's map are now Little lakes* in the town of Warren. This seems the original form of the name.

Witchopple is a name now given to a small lake.

Yon-dut-de-nogh-scha-re creek, in 1714, suggests Cusick's name of Yenonanatche for the Mohawk river.

Many Indian names have been recently applied to camps and summer houses in the wilderness, as Cohasset, Manhasset, Mohawk and Onondaga camps, and Iroquois and Hiawatha lodges.

JEFFERSON COUNTY

Indian names in this county are mostly of Iroquois origin, but are few in number. When its bays, rivers and fort sites were well peopled it must have had many, but this was in prehistoric days. For more than three centuries at least it has not been inhabited by its former owners, yet some names still refer to early times. It is every way probable that this was long the home of the Onondagas, but most of the territory at last fell to the Oneidas.

At-en-ha-ra-kweh-ta-re, *where the wall fell down*, has been given as a name for French creek at Clayton. Hough said that on Penet's patent French creek is called Weteringhare Guentere, meaning a *fallen fort* and referring to an Oneida tradition of a fort they captured there. Fort sites are frequent in the county but none have been reported at Clayton.

Hough said a French map, in Yale College library, called Carleton island Cahihououage, but this is probably an error of place, as the word means *large creek* or *river*, and belongs to Salmon river, once known as La Famine.

Cat-ar-ga-ren-re, Catagaren and Cadranghie are variants of the name of Sandy creek recorded in 1687. It was written Et-cat-ar-a-gar-en-re in 1755, and is Catagaren on Sauthier's map. A. Cusick defined this as *mud raised like a chimney, but slanting to one side*. This might refer to the many prehistoric earthworks along its course. Te-ka'-da-o-ga'-he is another name, meaning *sloping banks* and perhaps but a variant of those above.

De-a-wone'-da-ga-han'-da is Morgan's name for Wolfe island.

Ga-hu'-a-go-je-twa-da-a'-lote, *fort at the mouth of the great river*, is his name for Sacketts Harbor, referring to the military post there. The first four syllables refer to the river, which is not expressly called *great*.

Ga-na-wa'-ga, *the rapid river*, is applied to the St Lawrence by Morgan. David Cusick called it Kanawage, and it has other slightly differing forms, the name being used in many places.

Ga-nen-tou'-ta, or Assumption river of the French, is on Sauthier's map and seems to be Stony creek, south of Traverse bay. Genen-tota varies but slightly from this. A. Cusick defines this as *pine trees standing up*, a name closely resembling that of Canastota.

Ka-hen-gouet-ta, mentioned on Gallinée's map of 1669, is now Chaumont bay. It is sometimes written Kohenguetta. A. Cusick translated this *where they smoked tobacco*, fishing and hunting parties often meeting there.

Ka-hu-ah'-go, *great or wide river*, is Morgan's name for Black river and Watertown. In this simple form it is *the river*, great by implication rather than expression. The Onondagas add the adjective and make it Ka-hu-wa-go'-na, *great river*. The Tuscaroras call it Ka-sha-ka'-ka. It is probable that Kaghiohage, an Oneida fishing place in 1700, which was 12 miles from Lake Ontario and one and one-half days' journey from Oneida, may have been the same. The name is often used for a large river, as the Cuyahoga in Ohio. Through a misprint in Squier's account of local antiquities, it was given as Ka-me-har-go, afterward condensed by others into kamargo, thus changing an Iroquois into an Algonquin word and utterly destroying the sense.

Ka-wen-i-oun-i-oun is on Gallinée's map, south of and near the Thousand islands.

Mus-ca-longe lake and bay are called from that fish, and both an Indian and French origin have been claimed for the name.

Ni-a-ou-re bay was so called in 1756, but this appears in several forms. It is now called Chaumont after Le Ray de Chaumont, who was a French gentleman owning large tracts of land. On the map of the New Hampshire grants it is Niawerne, while Sauthier makes it Niaouenre or Nivernois bay. The last name is supposed

to refer to the Duc de Nivernois, but the earlier French usage makes it an Iroquois name.

Ni-ka-hi-on-ha-ko-wa has been translated *big river*, and applied to Black river. If so it is a very corrupt form of the word. It is more likely to have been corrupted from the name of the sturgeon, *nikeanjiakowa*, *big fish*, which abounded there.

On-on-to-hen, *hill with the same river on each side*. Oxbow bend on the Oswegatchie river. This is the very sharp bend just within the county.

Hough said that on the Yale College map mentioned was a town at the mouth of Black river called Otihanague. He seems to have mistaken the location, for this name belongs to the mouth of Salmon river in Oswego county, and is often mentioned in the *Jesuit Relations*.

Out-en-nes-son-e-ta was interpreted by A. Cusick as *where the Iroquois league began to form*. On Pouchot's map this is a stream north of Sandy creek and in the town of Henderson. This would make the first thought of union one among the Onondagas, as in the Hiawatha tradition, and before the removal of all to their later homes. Some certainly lingered awhile. The name harmonizes with an old tradition of a neighboring stream. If Hiawatha first lived here this would account for his white canoe.

Pee-tee-wee-mow-que-se-po, *wide river*, is given as an Algonquin name of Black river. This is certainly not a good definition. The prefix to sepo, here used for *river*, suggests Trumbull's pehteau-wuttoon, *he foams at the mouth*, and Zeisberger's pitey for *foam*. The meaning would then be *river which foams*, perhaps near the mouth, and becomes strikingly descriptive.

Te-ca-nan-ouar-on-e-si, *a long time ago this swamp was divided*, according to A. Cusick, was a name for the south branch of Sandy creek in 1755. Pouchot said traditionally the Iroquois came out of the ground there. This is an expression used for a first settlement and there were early towns along the stream.

Te-ka'-da-o-ga'-he, *sloping banks*, is Morgan's name for Sandy creek. It might refer to the sides of the creek, or to the unequal slope of an earthwork, bounded outside by a deep ditch.

Wi-no'-na, an introduced western name, is said to mean *the first-born*, if a daughter.

KINGS COUNTY

In dealing with old names and records the arrangement by counties is arbitrary and a mere matter of convenience. On Long Island nearly all published matter is on the old division of towns and counties, and thus it is easier to refer to local names in this way. Those belonging to Nassau now will be included in Kings and Queens. In fact, but for its great length, it would be almost as well to treat Long Island as one natural division as to divide it midway. The Indians there were in several groups, under petty chiefs, but they acknowledged the rule of one greater than the rest. All local names are Algonquin. The Iroquois had some general ones for the island and ocean.

Can-ar-sie is generally supposed to be called after an Indian tribe, but Mr W. W. Tooker said it was not at first a tribal designation or a description of their place of abode, but was only applied to part of their possessions. Kanarsingh was one Dutch spelling of this word, meaning *at or in the vicinity of the fence*, or boundary which divided their lands from the colonists. In 1656 the sachem of Canarsie was under Dutch protection. Canarsie Indian Fields are on an old map, east of Flatbush and near the head of Canarsie bay. The present village is in Flatlands. Mr Tooker carefully distinguished between locally descriptive and personal names, though the names of owners were often given to places which they possessed.

Cas-tu-tee-uw is Kestateuw, the central one of three flats, was sold in 1636. It was called Cashuteyie in 1639.

E-quen-di-to, or Barren island, was sold in 1664, and is in the town of Flatlands. The English called it *broken lands*.

Ga'-wa-nase-geh, a long island, is Morgan's Iroquois name for Long Island.

Go-wa-nus suggests how near an Algonquin name may approach an Iroquois word in sight and sound. Mr Tooker rejected Mr Jones' interpretation of *the shallows, flowing down*, etc., but said: "the land probably takes its name from an Indian who lived and planted there, Gau-wa-ne's plantation. His name may be translated as 'the sleeper,' or 'he rests,' related to the Delaware *gawwihan*, sleep, *gawwin*, to sleep." Mr Tooker is a critical student of Algonquin dialects and an excellent authority. Stiles also con-

sidered it an Indian name. Egbert Benson said: "The bay between the geele, *yellow*, and the roode, *red*, Hooks, still retains its Indian name of Gawamus." Mrs Martha B. Flint thought the name doubtful, saying that Gouwee was a Dutch word meaning *bay*, and instancing its use in the Komme Gouw of eastern Long Island.

Hoop-an-mak or Hoopaninak was an island near Equendito in 1664. This may be from hopuonck, *a tobacco pipe*, or anything much curved.

Ih-pe-ton-ga is Schoolcraft's name for Brooklyn Heights, defined *high sandy bank*, and without historic foundation. Mr Tooker says it is found only in Schoolcraft, who took the word bodily from the Ojibwa. Its parallel in the Delaware, achwowangeu, *high sandy banks*, is not applicable to that place, but is varied in the Indian name of Aquehonga or Staten Island. Mrs Flint accepts Schoolcraft's name and locality.

The tribe at Ke-sha-ech-pue-rem sold Governor's island in 1637. This was a name for Canarsie in 1636, and meant *the council fire*.

Ma-cut-te-ris or Macuthris, an island near Equendito in 1664.

Ma-ke-o-pa-ca was a tract of land at Gravesend, for which a confirmatory deed was given in 1684. This may be from mahche-poo, *he has eaten*, in allusion to an eating place on the shore.

Man-a-han-ning, *a place at or near the island*, was a neck sold with Coney island.

Me-rey-cha-wick is usually defined *sandy place*, and was a part of Brooklyn. It was written Marychkenwikingh in 1637, and Mareckkawick in 1642, being at Red Hook in the 12th ward. Ruttenber derived it from me, definite article, reckwa, *sand*, and ick, *place*. This is hardly satisfactory, and Tooker thought it erroneous, supposing that Merechkawink would be more correctly defined *at his fortified house*, like Zeisberger's mechmauwikenk, *a camp*, or a similar word for *a great gathering in his house*. Wallabout bay was known as "the boght of Mareckawick."

Mer-i-to-wacks, variously written, was used by the New England Indians for Long Island, meaning *land of the periwinkle* or *ear-shell*, the principal supply coming thence for making wampum.

Mes-pa-ech-tes was a name for Maspeth kill in 1638, being 1½ leagues from Wallabout bay. The land next to Mespatchis Neck was patented in 1642.

Mo-e-ung, the beach at the east end of which the Makeopaca tract began. It may be derived from monaonk, *an abundance* of anything.

Nar-ri-och has been defined *the island* by some, and was the name of Coney island.

Nay-ack means *a point* or angle, and appeared as Najack, now Fort Hamilton, in 1680. The sachem of Niocko (Nayack) certified to the sale of Coney island made in 1649. Land was sold at Nayeck or Naieck in 1652.

Ni-eu-we-sings is equivalent to Neversink, to which some give the same meaning, here derived from naihaue, *in the middle*, and ing, *place*, alluding to its situation between Jamaica and Gravesend bays. The "English of Gravesend at Nieuwehings" were mentioned in 1664.

O-jik'-ha-da-ge'-ga, *salt water*, is Morgan's form of one Iroquois name for the ocean.

Pek-ke-meck. The Indians of this place were mentioned in 1717.

Rin-ne-gack-onck or Rennegaconck was at Wallabout bay, and was sold in 1637, the patent being given in 1641. It was bought by Gearge Rapalje. Tooker thought the name meant *on the pleasant land*.

Resk-ke-wack or Rechkewick was mentioned in Brooklyn in 1647 and 1652, and is an abbreviation of a name already given.

Sa-po-rack-am was in the south part of Brooklyn, near Gowanus, in 1639. Tooker said it meant *a cultivated field in lowland*. It was also called Sapokanickan.

Sas-si-an's cornfields were called after him, his name meaning *planter* or *sower*. They were near Gowanus. Personal names were sometimes given to places.

Se-wan-hac-ky was a name for Long Island in 1636, more properly belonging to the eastern half. It does not mean *land of shells*, but *land of loose or scattered shell beads*, properly the black variety.

Shans-co-ma-cocke was an island near Equendito.

Wer-pos is rendered Warpoes, *place of rabbits*, but this is an uncertain definition. It was in the 10th ward of Brooklyn.

Wey-witt-spritt-ner was in the south port of Brooklyn, near Coney Island.

LEWIS COUNTY

Da-ween'-net, *an otter*, is Morgan's name for Otter creek. The Oneida word for otter is towēne.

Ga-ne'-ga-to'-do, *corn pounder*, is his name for Deer river. In the Onondaga dialect the wooden pestle is ote-hā-tok'-wah.

Ka-hu-ah'-go, *great river*, is Morgan's name for Black river, and has been mentioned. Strictly it is *the river*, as surpassing others.

Mohawk Hill has an introduced name, elsewhere defined.

Moose river has the Indian name of that animal. It is derived from moosu, *he trims or cuts smooth*, from its habit of stripping the lower branches and bark from trees while feeding.

Ne-ha-se'-ne, *crossing on a stick of timber*, is Morgan's name for Beaver river.

Oi-e-ka-ront-ne, *trout river*, has been given as another Indian name for Deer river. The Oneidas call the trout dodiahto, and the Onondaga name is nah-wan-hon-tah. A St Regis name seems used.

O-je'-quack, *nut river*, is Margan's name for Indian river. The Onondaga word for nut is oo-sook'-wah.

Os-ce-o'-la is the name of a town and village called after a noted Seminole chief. It has been translated *black drink*.

O-swe-gatch'-ie is rendered O'-swa-gatch by Morgan, who says the meaning is lost. It has been defined *black river*.

Te-ka'-hun-di-an'-do, *clearing an opening*, is Morgan's name for Moose river.

LIVINGSTON COUNTY

When first known the Senecas lived mostly in Ontario county, but after the overthrow of the Hurons and Eries some returned to former homes in the Genesee valley, and gradually occupied all the western part of New York. Though their villages were often removed to new sites their names sometimes went with them. Many of these will be found in the various journals of Sullivan's campaign, but some of these were copied by soldiers from those kept by others.

Ad-jus-te, Ad-jut-so, Ad-yut-ro are given in these journals as forms of one name of Conesus in 1779, applied to both the town and lake. Other forms are Ajulsa, Agusta, Adjutoa and Adjuton. Big Tree, a noted Seneca chief, lived at this place and favored the Americans.

Adjutsa lake is on Lodge's map, made at this time, and the name is defined: "English the lake between the hills." His definitions seem quite correct. Ajudishta is *spear* in the Onondaga dialect.

Ca-i-a-di-on, a Seneca village of 1767, may be Caneadea, which would be south of this county.

Ca-na-se-ra'-ga, is rendered Ga-nus'-ga-go or Ga-nos'-ga-go, *among the milkweeds*, by Morgan. He applied this to the creek and also to Dansville, where there was a Seneca village called Kanuskago, in colonial days. It will be observed that Morgan gave the word and meaning quite differently in Madison county, nor are the words primarily the same. In the life of Mary Jemison, the editor has notes on Caniskrauga creek, near Mount Morris, interpreting it *slippery elms*, and saying there was a village of this name at Dansville. French followed this definition. Judging from the Onondaga dialect this seems the more correct.

Ca-na-wau'-gus, *fetid waters*, a name for Avon Springs, was written Ga-no-wau'-ges by Morgan, and was applied to the surrounding country. Canawagoris and Canawagoras were other forms in 1779. The name is retained in the town of Caledonia.

Ca-sa-wa-val-at-e-tah or Gagh-cheg-wa-la-hale was on the east side of the Canaseraga creek, near its mouth, and the name has many forms in the journals of Sullivan's campaign. Fogg and Lodge are perhaps as reliable as any, but they had most names in the dialect of the Oneida guides. Major Fogg spoke of this as "Gohseolahulee (which signifies *spear laid up*). On Lodge's map it is "Cossawauloughley, English, the Spear lay'd up." Among the forms in these journals are Gaghaheywarahera, Gaghehewarahare 2 miles from Genesee river, Gathsegwarohare, Gessauraloughin, Gaghsequilahery, Costeroholly and Kasawassahya. So differently do men hear and write.

Doty gives the name as Gaw-she-gweh-oh, at the confluence of the Genesee river and Canaseraga creek. Gaw-she-gweh is *a spear*, and O-she-gweh-ont is *a rattlesnake*. There were many of these reptiles there, but the allusion may be to the point between the streams. This was the site of the earlier Geneseo.

Che-nus-sio was a frequent form of Geneseo in colonial days, and it thus appeared in 1759. In 1757 it was Cenosio, but the Moravians wrote it Zonesschio in 1750, saying: "The river Zonesschio, from

which the town derives its name, flows through it." There is the usual variety in the journals of Sullivan's campaign, but no one changes the meaning of *beautiful valley*.

Che-non-da-nah of 1754 was written Che-nan-do-a-nes in 1774. At that date and later it was called Little Beard's town quite often, after its chief. On Pownall's map it is on the west side of Genesee river, about 15 miles from Lake Ontario, which is too far north. At first it was east of the river. The name comes from the national title of the Senecas.

Co-ne-sus is now the name of a creek, lake and town. Morgan gave Ga-ne-a'-sos for the lake and outlet, *place of nannyberries*. A. Cusick defined it *long strings of berries*. Doty gives it as Gah'nyuh-sas, but places the name $\frac{1}{2}$ mile south of the head of the lake, where sheepberries (*Viburnum nudum*) are abundant. The name is also said to have come from the old mode of scooping up fish at the outlet, but this lacks support. The variants of the alternate name of Adjuste have been given. In the journals of 1779 the name of the town also appears as Canexa, Canesaah, Canehsawes, Canough, Canaghsoos, Keneghses, Kanaghshas, Kagnegasas, Kanaghsaws, Kanieghsas, Kanegsas or Quicksea, Kaneysas or Yucksea, Yoxsaw and Yorkjough. Some are alternate names.

Sullivan's army encamped at Kanaghsaws, September 16, 1779. "This place, it is said, was commanded by a negro, who was titled Capt. Sunfish, a very bold, enterprising fellow." It was also the home of Big Tree, who favored the Americans and tried to keep the Senecas neutral. The story goes that he saw the destruction of the place, and some of his companions told him that was how the Americans treated their friends. He replied that it was the common fortune of war, and that they could not distinguish between the property of friends and foes. There is no question as to his friendship, but he is commonly supposed to have taken part with his nation. While here one of Sullivan's officers wrote: "At this town liv'd a very noted warrior called the Great Tree, who has made great pretensions of friendship to us & has been to Phyladelphia & to Genl Washingtons head Quarters since the war commenced & has received a number of Presents from Genl Washington & from Congress yet we suppose he is with Butler against us."

Con-hoc-ton river has its head in Stillwater. Morgan gives Ga-nak'-to as the Tuscarora form, meaning *log in the water*.

Con-nect-xio, a village on Pouchot's map east of the river, seems the earlier Geneseo, but the name also strongly suggests Conesus, some forms of which it resembles.

Da-non-ca-ri-ta-oui on Kitchin's map, on the west side of Genesee river, and as this was after Lahontan's date of the same name mentioned by him, it may have been another place. In 1672, however, Father Garnier spoke of a Seneca chief who was called On-non-ken-ri-ta-oui, saying: "he is the most distinguished chief of the Senecas." He afterward called him Sho-non-ke-ri-ta-oui, and the town may have been named from him or his successor, as was often done.

De-o'-na-ga-no, *cold water*, is Morgan's name for Caledonia. Doty has it Dyu'-ne-ga-nooh, *clear cold water*, placing it on the northwest margin of the great spring at Caledonia. These springs were well known to the Iroquois and near them the abundant calcareous tufa is much employed. The Rev. Samuel Kirkland mentioned them in 1788, speaking of "the magic spring as denominated by the Indians because its water was said to petrify almost everything that obstructed its current. A pagan tradition prevailed, of an evil spirit having resided here in former times, bellowing with a horrid noise, and ejecting balls of liquid fire. The spring emptied into the Genesee, and its fountain was about 3 miles north of Kanawageas." As in other similar cases no name indicating evil influences has come down to us, though such names doubtless existed.

De-o-nun'-da-ga-a, *where the hill is near*, was the name of Little Beard's town according to Morgan. Doty has it Dyu-non-dah-ga'-eeh, *steep hill creek*, in the east part of Cuylerville.

De-o-wes'-ta is now Portageville or a neck of land below it.

De-yu'-it-ga'-oh, *where the valley begins to widen*, according to Doty, is a name for Squakie Hill, opposite Mount Morris. He had his name and meaning from Marshall. Morgan has Da-yo'-it-ga-o, *where the river comes out of the hills*. Both definitions express the same general idea without being literal, and this is often the case.

Dyu-do'-o-sot', *at the spring*, is on the Douglass farm in Avon, 2 miles north of Livonia station and a few rods from the town line. It is at the source of Little Conesus or Gore brook, and the name is

pronounced De-o-dou-sote. Morgan gave it simply as De-o'-de-sote, *the spring*, Indian pronunciation not being exact. This place is identified by Doty as the Gan-nou-na-ta of De Nonville, styled Gannondata *in the act of possession*. Belmont called it Ounenaba, which would be an Algonquin word if correctly given, but he probably intended the Iroquois name. Doty thought it the Keinthe of Greenhalgh. Viele termed it Kaunonada, and Lahontan Danoncaritarui, which is west of the Genesee on Kitchin's map. Marshall placed it 2 miles southeast of East Avon and thought it might be Gannounata. Its identification will not now be discussed. [See Ontario county].

Dyu-hah-gaih, *the current bites the bank, or eats it away*, is Doty's name for a former Oneida village on the Genesee. Some Oneidas and Tuscaroras espoused the royal cause.

Ga-hah-dae-ont-hwah, *the hemlock was poured out*; i. e. the fine leaves of the tree or a drink made from them. Doty gave this as one name of Squakie Hill. Morgan wrote it Ga-neh'-da-on-tweh, *where hemlock was spilled*, applying it to Moscow or an Indian village there.

Gah-ni'-gah'-dot, *the pestle stands there*, was a recent village near East Avon.

Ga-ne-o-de'-ya, *clear small lake*, is Doty's name for the great spring at Caledonia. This name is usually translated *handsome lake*, though it has also a reference to greatness.

Gan-nou-na-ta, an early Seneca town already mentioned and usually identified with Keinthe. It has been placed in the town of Avon and also at the village of Lima.

Ga-non'-da-seeh, *new town*, near Moscow, was a resort for pigeon shooting but was not occupied in the winter.

Ga-nus'-ga-go, *among the milkweeds*, has already been mentioned as Morgan's name for a Seneca village at Dansville. He makes it equivalent to the Seneca Canaseraga.

Ga-on-do-wa-nuh, *big tree*, was a Seneca village in Leicester, 2 miles west of the river. Morgan made it Ga-un-do'-wa-neh, or *big tree*, on a hill a mile north of Cuylerville. French has the meaning from an immense oak on the river bank near Geneseo. It was a favorite personal name.

Gar-dow or Gardeau should be Ga-da'-o, *bank in front*, according to Morgan. Marshall and Doty wrote it Ga-dah'-oh, meaning *a bluff*. The tract was in Livingston and Wyoming counties, and was reserved for Mary Jemison, the White Woman. In the account of her life it is said that her Indian husband did not like his nickname of Gardeau, and that the land was not called from him but from containing a hill known as Kautam. This is misspelled, like many other names in the book, and should be Kautaw. This explanation was given: "Kutam . . . signifies *up and down*, or *down and up*, and is applied to a hill that you ascend and descend in passing; or to a valley." This is not satisfactory.

Gaw-she-gweh-oh, *spear laid up*, has already been noticed under Casawavalatetah. Another imperfect form is Gagh-a-hey-wa-ra-he-ra.

Gen-e-see or Gen-e-se-o, *beautiful valley*, is a popular Indian name, at first written in many ways and now applied to many places. Most New York cities and villages, west of Albany, have a Genesee street, so great became its fame through Sullivan's campaign, and so rapid was its settlement soon after. All roads led there for a long time. Spafford said: "Genesee, in the language of the Indians of this region is formed from their name for Pleasant Valley, but I know not what was the aboriginal name." It was probably the same, but it attracted no attention till their later villages were built.

Morgan said: "It is worthy of remark that the root of the word Genesee was the name of the valley and not of the river, the latter deriving its name from the former. *Gen-nis-he-yo*, signifies 'the beautiful valley,' a name most fitly bestowed." Mr George H. Harris said: "Genesee is the modern form of Gen-nus-hee-o, *beautiful valley*. The term originally referred to the neighborhood of the Seneca towns near Fall brook, but was recognized as applicable to all the 'pleasant open valley,' between Mount Morris and the rapids of South Rochester." Doty made it Jo-nis-hi-yuh or Geneseo, the full name being De-gah-chi-nos-hi-yooh, *beautiful valley*, but he did not say that Degah, *at the*, is but a locative prefix. Pouchot called it Sonnechio, and the Moravians Zonesshio. David Cusick placed the Kahkwah battle there. In the journals of Sullivan's campaign it is called Jenessee, Canisee, Chenisee, Chenussio or

Beautiful Valley, and other slightly varying names. In early days the stream was often termed the Little Seneca river.

Ho-ne-oye creek, *finger lying*, is on the east line of the county, having its name from the lake and town.

"Kanuskago, the Door of the Five Nations," was at Dansville and first mentioned in 1756. The Mohawks kept the eastern and the Senecas the western door of the Long House. The name often appears in colonial history and has been already noticed. Kenon-skegon is Pouchot's form of this name about the same time, but this would mean an *empty house*, and this would not be appropriate for an important town.

Kan-va-gen, a Seneca village on Pouchot's map, seems Canawaugus.

Ka-yen-ge-de-ragh-te was mentioned in the Revolutionary War as a village about 10 miles from an unnamed Seneca town. Its location is uncertain and it may have been Karathyadirha.

Ke-int-he was first mentioned by Greenhalgh in 1677, and was near the line of Livingston and Ontario counties, having been assigned to both. It had other names, but its own survives in the Bay of Quinté, in Canada.

Ke-sha-qua or Coshagua creek has its name from gah-she-gweh, *a spear*. Ka-sa-wa-sa-hy-a, the first of the Genesee towns, was near this in 1779.

Ko-ho-se-ra-ghe, a Seneca village of 1687, may be Canaseraga, but it appears elsewhere, as might be expected. As here written the word would mean *winter* in Mohawk, but not in Seneca.

Little Seneke river was a name often given to the Genesee to distinguish it from the Seneca river farther east.

Lima is said to be a corruption, by the Indians or Spaniards, of the aboriginal South American word Rimac.

Na-ga-noose, *clear running water*, the outlet of the great Caledonia spring, is derived from ogh-ne-ka-nos, *water*.

No-ehn-ta was a name used by the Moravians in 1750 for Hemlock lake and outlet. In their hurried journey they may have mistaken this for the true name of O-neh-da, *hemlock spruce*, from the abundance of this tree there. Marshall approaches the Moravian form, calling it Nah'-daeh, *hemlock*, from o-nah-dah, *hemlock*, and ga-ah', *it is upon*.

Nun-da is Nun-da'-o, hilly, according to Morgan. Doty gives it as O'-non-da'-oh, *where many hills come together*, which is much the same. The village was 2 miles nearer the river than the present village of Nunda. Earlier it was called Nundow and Nundey. Though this definition seems sound Spafford questioned it for some good reasons. A Seneca hunter told him in 1817: "That this Nunda was an attempt of the Yankees to preserve the Indian sound of the name they had given to the rich alluvial mold of this country, signifying *potato ground*, a name they applied to lands of this description above the falls." There is much plausibility in this, as Schoolcraft gives ononnuhda as the Seneca word for *potato*, while Galatin's is ononenundaw. This seems the place mentioned by Proctor as Nondas in 1791, and which he thought 8 miles from Squakie Hill.

O-ha'-di is a name given by Morgan to Geneseo or a village near there, meaning *trees burned*. Doty wrote it Oh-ha-daih, *burnt trees*; i. e., those which had been girdled.

O-ha'-gi, *crowding the bank*, was a Tuscarora village on the Genesee, mentioned by Morgan. It suggests the Oneida village recorded by Doty and the name seems the same.

O-he-gech-rage was the name by which the Moravians called Conesus lake in 1750.

O-neh'-da, *the hemlock*, is Morgan's name for Hemlock lake and outlet. In Cayuga it is De-o-neh'-dah, with the same meaning. Marshall called it Nah'-daeh.

O-ne-o'-ta-de appears on Pouchot's map for the same lake.

Ou-nen-a-ba is said by Doty to have been Belmont's name for Gannounata in 1687. It is probably the latter name misspelled. As given it suggests an Algonquin word, having one labial sound.

Quicksea, a name for Conesus in 1779, seems the same as Yucksea.

Sho-no'-jo-waah-geh, *big kettle*, is Doty's name for Mount Morris. He said it was so called by the Indians from a copper still, or large kettle, used there by the whites in making whisky. Marshall's note is: "Sho-noh'-jo-waah-geh 'At General Morris's.' The General was called by this name, without the suffix geh, which denotes locality." Morgan said that So-no'-jo-wau-ga was the name of Big Kettle, a Seneca chief who lived there. There were several chiefs who had this favorite name.

Sin-non-do-wae-ne was a Seneca castle in 1720, and had its name

from the *people of the great or many hills*. This is not the usual form.

Sja-unt was the farthest Seneca castle in 1700, and may be a contraction of a common name.

Ska-hase'-ga-o, *once a long creek*, is Morgan's name for the village of Lima, where a Seneca town once stood. Marshall and Doty differ but slightly, making it Sga'-his-ga-aah, *it was a long creek*. From Hemlock lake to the Genesee river, the stream on which Lima is midway, is yet a long creek.

Son-nont-ou-an is the usual French form of the name of a castle and of the Seneca nation. It has many variants, and means the *people of the great hills*.

Son'-yea is 4 miles southeast of Mont Morris, and the name has been defined *burning sun* and *hot valley*, both apparently without foundation. It is quite likely to have come from the name of Soneage or Captain Snow, otherwise Soyeawa; or it may be from son-he, *thou are living there*, as a favorite dwelling place.

Squa'-kie Hill is in Leicester, near the village of Mount Morris, and is said to have had this name from the Squatehegas, who lived there and who may have been a remnant of the Kahkwahs, adopted by the Senecas. David Cusick said they were "a powerful tribe past the banks of the Genesee river." After they were subdued "a remnant of the Squawkeihows were allowed to remain in the country and became vassals to the Five Nations after the conquest. The government ordered the Senecas to settle the country and to build forts on the Genesee river, so as to keep the Squawkhaws in subjection." The place has other names already given, relating to local features.

Te-ga-ron-hi-es appears on Kitchin's map of 1756 as a village on the west side of Genesee river. Lahontan and Hennepin mentioned a Seneca chief of that name, after whom the town may have been called, but when they wrote all the Seneca towns were east of the river.

Tus-ca-ro'-ra, *shirt wearers*, is the name of a village now in Mount Morris.

U-ta-hu'-tan was one of the names of Gawshegwehoh.

Yox-saw, Yuck-sea, and York-jough were among the names given to Conesus in 1779.

Young-haugh was described as being in the open woods of which it was the name in 1779, and 11 miles west of the Indian village just named, but it seems the same word, perhaps given to a large tract of land.

MADISON COUNTY

Nearly all this county was in the original Oneida territory, but for a long time they occupied only the southern part, leaving a broad space between them and the Mohawks, which it required several days to pass. When the Tuscaroras came north they were assigned all the territory between the higher hills and Oneida lake in one direction, and reaching from Oneida to Chittenango creek in the other. Near each of these streams the Tuscaroras had a large town, with smaller ones intervening. The names preserved are mostly in the Oneida and Onondaga dialects. Some Algonquin tribes also found a refuge here, but they have left no names of their own.

Ah-gote'-sa-ga-nage, *where the Stockbridges live*, refers to a people adopted by the Oneidas and given a home. The name given refers merely to a fact, its meaning being lost.

Ah-wa'-gee, *perch lake*, is Morgan's name for Cazenovia lake and village. Variants of this will be given.

Ca-na-das-se-o-a is on a creek flowing into Oneida lake about midway, and not far east of Canassaraga Castle, on Sauthier's map. Accounts of travelers would place it but little west of Oneida creek in 1752. It may have been removed. A. Cusick defined this as a *village spread out*, somewhat as butter is spread on bread. It was a Tuscarora town, and these had wide streets and ample room. I am inclined to think this a corruption of Ganatisgoa, the name by which the Moravians called the most easterly Tuscarora town.

Ca-na-se-ra'-ga was a name for Cazenovia lake for quite a time, and it thus appears in the act incorporating the village.

Ca-na-se-ra'-ga creek and village are Ka-na'-so-wa'-ga, *several strings of beads with a string lying across*, according to Morgan and Seaver. The Onondagas give the same meaning, and the word may allude to some special ceremonial use of wampum. Kanaghseragy was the Tuscarora castle in 1756. The Moravians wrote it Ganochsorage a little before that time, but the sound has been quite uni-

formly retained, and the present form is much nearer the original than the one used in Livingston county. The hills as well as the waters were once known by this name. On some early treaties and maps it appears as Canassaderaga creek, but the usage of the word has been remarkably uniform. One erroneous definition has been *big elk horn*. Gansevoort's men came there from Sullivan's army, September 23, 1779: "Arrived at Canasaraga, a handsome village & capital of the Tuscarora tribe."

Ca-na-sto'-ta is given by Morgan as Ka-ne-to'-ta, *pine tree standing alone*, while another derivation has been made from kniste, *a group of pines*, and stota, *standing still*. The following statement is from Mrs Hammond's history of Madison county: "Captain Perkins repaired one of the blockhouses, which stood on an eminence near where Dr Jarvis now lives built on an addition, and moved in . . . Not far from Capt. Perkins' house stood the cluster of pines, from which it is said, Canastota derived its name." In the same history "It is said that the name 'Canastota,' is derived from the Indian word 'Kniste,' signifying 'cluster of pines,' and 'stota,' meaning 'still, silent, motionless,' which has yet greater significance. The lands were low, the stream sluggish. To the swamp north of the village the Indians gave the name of 'Still Waters.' Col. Caldwell remarked (as given in Judge Barlow's sketch) 'I have many times heard the Indians bid their dogs be still by saying, 'stota! stota!' or 'be still! be still!' Undoubtedly, both ideas, that of the 'cluster of pines' and the 'still waters,' are intended to be conveyed in the word 'Canastota.'" *Undoubtedly* is a strong word to use.

Barber and Howe mentioned part of this interpretation: "The village takes its name from a cluster of pine trees that united their branches over the creek which passes through the center of the village and bears its name, called in the native dialect of the Oneidas, Knistee." David Cusick also defined Kaw-na-taw-te-ruh as *pineries*, or pine woods, in another place, and the reference to pines seems clear. The Onondagas, however, knew Canastota as Kanosta, *frame of a house*, from their admiration of the first one built there. The resemblance of this word to Knistee is also plain, and the frame of a house is but a cluster of timbers. Zeisberger has Zanaejatote as the Onondaga word for *frame*, which is more

like Canastota than the word Knistee. Bruyas defined Gannastout, *to set the poles of a cabin*.

Ca-nagh-ta-ragh-ta-ragh was given by Mrs Hammond as a name for the vicinity of the Oneida Stone in Stockbridge, which she was inclined to identify with Cusick's Kaw-na-taw-te-ruh, or *pineries*. That place was too far south, though the resemblance is naturally suggestive. The name is almost identical with that of Dean's creek in Oneida county. The stone mentioned is now in a cemetery in Utica.

Che-nan-go river. The head waters of this are in this county.

Chit-te-nan-go creek is rendered Chu-de-naang' by Morgan, *where the sun shines out*. Sylvester defines it *river flowing north*, as all the neighboring streams do. There is no good derivation for this. Another derivation is still weaker, *where the waters divide and run north*. They unite and flow in that direction. A. Cusick thought the meaning of one form might be *marshy place*, the stream passing many miles through lowlands before reaching Oneida lake. On a map of 1825 it is called Chitening, much like Morgan's form. Spafford gave it Chitteningo, and in land treaties it is Chittilingo. In early days it was called both Tuscarora and Canaseraga creek. Major John Ross thus mentioned it in his expedition in October, 1781: "On the 11th I left Oswego and proceeded to Oneida lake as far as Canasarago creek, where I left some provisions and a guard." The Indians now know it as O-wah-ge-nah, or *perch creek*.

Da-ude'-no-sa-gwa-nose, *roundhouse*, is Morgan's name for Hamilton.

De-ose-la-ta'-gaat, *where the cars go fast*, is his name for Oneida. The word has a fresh significance since a Pullman porter said his train did not even hesitate there.

En-ne-yut'-te-ha'-ge was Van Curler's name for Oneida Castle in 1634, when it was east of Mannsville, the first three syllables standing for Oneida. Other names were included in a song which he then heard.

Ga-na-tis-go-a, *big village*, a Tuscarora town first mentioned by the Moravians in 1752. It was the most easterly of their towns, and the name was afterward contracted to Sganatees. In this form it is strongly suggestive of a *long lake*, but the identity of the names is certain in spite of the changed form, the adjective being dropped

from the end. The Moravians give the only account of this town, which was two hours west of Old Oneida.

Ga-no'-a-lo'-hale, *head on a pole*, the name of the latest Oneida Castle, has been applied to Oneida lake from its proximity. This favorite name was very variable in recorded forms. It is Ga-no'-wi-ha in Onondaga, and Ga-no'-a-o-ha in Mohawk.

Ga-noch-so-ra-ge, now Canaseraga, was often mentioned by the Moravians as the western Tuscarora town.

Goi-en'-ho was a name for Oneida lake in 1655, Oneida river appearing as a stream issuing from it. The word means *a crossing place*, possibly alluding to the passage of the lake in canoes or on the ice. In that case necessity might appear: *the lake where they must cross*. It is quite probable, however, that the allusion is to the ford or ferry at Brewerton, when, according to Iroquois custom, it would be *the lake at the crossing place*.

"Hoh-wah-ge-neh (Onondaga) O-wah-ge-ha-gah (Oneida). Literally, the lake where the yellow perch swim, or yellow perch lake," is J. V. H. Clark's account of the name of Cazenovia lake. Both Oneidas and Onondagas have assured me of its essential correctness. Of course the word yellow does not enter into the combination, the word used specifying a well known fish, thus distinguished by Clark from the gray perch or pike. In his Gazetteer for 1813 Spafford speaks of Cazenovia lake "called by the Indians Hawhaghinah, and sometimes by the English Canaseraga."

Kaw-na-taw-te-ruh. In his account of the Six Nations David Cusick said they traveled westward from the Mohawk river and came "to a creek which was named Kaw-na-taw-te-ruh, i. e. *pineries*. The second family was directed to make their residence near the creek, and the family was named Ne-haw-re-tah-go, i. e. *big tree*, now Oneidas, and likewise their language was altered." Big Tree is the council name of the Oneidas. He added a note: "The creek now branches off the Susquehanna river at the head generally called Col. Allen's lake, 10 miles south of the Oneida Castle." The Pineries are now the Pine Woods in Eaton, but he should have said Colonel Leland's lake instead of Allen's.

Ne-wa-gegh-koo, an old name of the bay at the southeast angle of Oneida lake, mentioned in a treaty of 1798. A. Cusick interpreted this *where I ate heartily*. There was a recent Oneida village

there for a time, and the lake abounded with fish and the shores with game.

O-na-wy-ta, *spring of water*, is a name I furnished for Hatch's lake near West Eaton.

"The village of Ohiokea, situated west of Oneida creek," was mentioned by David Cusick. This would be *place of fruit*.

On-ei-da lake, valley and creek. This county was the early home of the Oneidas, or *people of the stone*, as the name signifies. A few linger there yet. The name was written Ononjote in 1645, and has many and great variations. It will be more fully considered under Oneida county, though most of the famous Oneida stones were here.

O-ris'-ka-ny is often Orisca in treaties and will appear more at length in Oneida county. It means *nettles*.

Ot'-se-lic river rises in this county, where French translates it *a capful*.

O-vir-ka, in the treaty of 1811, is evidently a mistake for Oriska.

O-wah-ge'-nah is one form of the name of Cazenovia lake.

S'ganatees, the name of a Tuscarora town in 1752, was contracted from Ganatisgoa.

Sca-ni-a-do-ris, *long lake*, was the name of Madison lake in the land sale of 1811. This line began "at the west end of the Scania-doris or the Long lake, which is at the head of one of the branches of Ovirka creek." David Cusick told a story of this spot, the name of which must not be confused with the same name elsewhere. A party from Ohiokea "encamped near the lake Skonyatales; one morning while they were in the camp a noise broke out in the lake; a man was sent immediately to see the tumult; he saw a great bear on the bank rolling down stones and logs; the monster appeared to be in a great rage; a lion came out of the lake and suddenly fell upon the bear, a severe contest ensued, in the meantime the bear was beaten and was compelled to leave the bank, the next day the men went in search of the bear; they found the bear; one of the fore legs was so heavy that two men could not lift but a hands high."

Ska-wais'-la, *a point made by bushes*, is Morgan's name for Lenox.

Te-'liir'-o-quen, Te-chir-o-quen and Tsi-ro-qui are variants of an

early name of Oneida lake, as used by the French. It refers to something white, and will be treated later.

Ti-ach-soch-ra-to-ta, *place of white cedars*, was a Tuscarora town in 1752, east of Canaseraga. Part of the word suggests Canastota.

Ti-och-run'-gwe, *a valley*, was a Tuscarora village of 1752.

Ti-ough-ni-o-ga river had a branch here.

In 1767 Sir William Johnson wrote: "I met the Indians at Tuscarora creek, in Oneida lake." This was Chittenango creek.

MONROE COUNTY

A-o-we-gwa, a river mentioned by Hennepin, about 80 miles east of Niagara, seems the Genesee, and the name is equivalent to Owego, with the same meaning, *where the valley widens*, as it does at Mount Morris.

Chi-li, an introduced name for a town, is said to be a Peruvian word meaning *land of snow*. An English pun might be suspected, but it is thus given in Webster's dictionary.

Ga'-doke-na, *place of minnows*, is Morgan's name for Salmon creek in Parma.

Gan-da-chi-o-ra-gon is mentioned in the Relation of 1672, and is placed at Lima, being the same as Keinthe. Tanochioragon is La Salle's name for this. Gan-nou-na-ta is the same place.

Ga-nyé'-o-dat-ha, a short distance up Irondequoit creek, was De Nonville's landing place according to Marshall.

Ga'-sko-sa-ga, *at the falls*, is Morgan's name for Rochester. Gas-konchiagon or Gaskonchiagou was a frequent early name for the lower part of the Little Seneca or Genesee river, alluding to the falls. It was also one frequent name of Oswego Falls and will be found elsewhere. From this came Tsinontchiouagon for the mouth of the Genesee on early maps. Charlevoix described the lower part of the river in 1721, regretting that he knew nothing of the falls till he had passed the place. He said: "This river is call Casconchiagon, and is very narrow and shallow at its discharge into the lake. A little higher it is 240 feet in breadth, and it is affirmed that there is water enough to float the largest ships. Two leagues from its mouth you are stopped by a fall, which seems to be about 60 feet high, and 240 feet broad; a musket shot above this you find a second

of the same breadth, but not so high by a third; and $\frac{1}{2}$ league higher still a third, which is full 100 feet high, and 360 feet broad."

The name was written Caskonchagon in 1755 and Kaskonchiagou in 1756. Morgan gave Ga-skó-sa-go-wa as the Onondaga name of Rochester but this means *great falls*. George T. Harris gave an interesting summary, as follows:

The Seneca word for waterfall is *Gah-sko-sa-deh*. It has several forms of application. Collectively all the falls in Rochester would be termed *Gah-sko-sa-deh-ne-o*, or many falls. If we wish to say "at the falls," the form would be *Gaht-sko-sa-go*. Each distinct section of the river had its descriptive title. From the State dam in Rochester to Court street it was *Gah-na-wan-deh*, a rough stream or rapids. The upper fall, once located where the Erie canal aqueduct now crosses the river, was *Gah-sko-so-ne-wah*, or small falls. The fall north of the N. Y. C. Railroad bridge was *Gah-sko-so-wa-neh*, or great falls. The lower fall was called *Gah-sko-sah-go*, under or below the falls. . . . The primitive form was *Gas-kon-cha-gon*, another form of *Gah-sko-sah-deh*.

Ge-ne-see river, *beautiful valley*.

Gi-ni-sa-ga, *in the valley*, is Allen's creek near Irondequoit bay.

Gweh'-ta-a-ne-te-car-nun-do'-teh, *red village*, is Morgan's name for Brockport.

Ho-ne-o'-ye falls and creek. The name signifies *finger lying*, but properly belongs to the lake and an early town near it. The falls have a distinct name given below.

I-ron'-de-quoit has many forms, applying to the bay but not to the creek, except in the sense of being at the bay. Morgan gave the name of Neo-da-on-da-quat, meaning simply *a bay*, which comes short of the full sense. In his geographical scheme of the Iroquois territory the word differs in spelling and accent from that in his list of names, but not essentially. Kaniatarontauquat, used in 1684, is quite literal. Charlevoix described it as a beautiful place and called it the bay of the Tsonnonthouans or Senecas. The Onondagas called it Cheorontok, and in a journal of 1759 it appears as Nidenindequeat. On the Jesuit map of 1665 it is Andiatarontawat, sometimes incorrectly quoted as Andiatarontagot. In his Gazetteer of 1813 Spafford has a brief note on the name, saying: "The Indian name of this Bay is Teoronto; which signifies in the dialect of the Onondagas *almost lake*; and these people still persist in that name." This is a good

definition of one of the above forms, and the word may be compared with Cheorontok. Mr Spafford, however, was not satisfied with this, and in a later edition he said:

The Teoronto bay, on Lake Ontario, merits more particular notice, if for no other reason than to speak of Gerundegut, Irondequoit, and Irondequot, names by which it was also known. The Indians call it Teoronto, a sonorous and purely Indian name, too good to be supplanted by such vulgarisms as Gerundegut, or Irondequot. . . . Teoronto, or Tche-o-ron-tok, perhaps rather nearer the Indian pronunciation, is the place *where the waves breathe and die, or gasp and expire*. Let a person of as much discernment as these "savages," watch the motion of the waters in this bay, facing the n., after a storm on the lake, or a vigorous gale, and he will admire the aptitude of the name.

This is ingenious and delightful, but does not apply to the early and present name of the bay. There was a Toronto on the shore in Orleans county, but none here, and Harris says Spafford had his information from Mississaga Indians.

Marshall said Irondequoit was a Mohawk and not a Seneca name, and that it meant *a jam of floodwood*. It is difficult to sustain this meaning. He added: "The Seneca name is O'-nyiu'-da-on'-da-gwat, and means a bay or cove; literally a turning out or going aside of the lake; composed of Ga-nyiu-daeh, *lake*, and O-da-gwah, *it turns out or goes aside*. The name given by De Nonville (Ganniataron-tagouat) is the same in the Mohawk dialect." This is a sound statement. A few early forms may be added, as Irondegatt and Jerondokat in 1687, Oniadarondaquat in 1701, Jerondoquitt, Ierondoquet and Thereondequat in 1720, and Rundigut in 1799.

Notice should also be taken of an exhaustive paper on the name of Toronto, by Gen. J. S. Clark, in the archeological report of Ontario, Canada, for 1899. He derives this from the name of Irondequoit bay, as signifying a bay, door, or entrance into a country, showing that the name of Toronto is contained in this as given by De Lamberville in 1684. To show this more clearly he retains the spelling but divides the word into Kania-Taronto-Gouat. This will appear in other forms. He quotes with approval O'Callaghan's definition: "Literally an opening into or from a lake; an inlet or bay; from Kaniatare, *a lake*, and Hotontogouan, *to open*." The references to

Pownall's name of Lake Champlain are good points in this paper, and he considers Irondequoit as thus meaning *a door of the country*, and Toronto a derivative.

Ke-int-he, a Seneca town of 1677. This name was also given to a Cayuga village of the same period, on the Bay of Quinte' in Canada.

Ne-a-ga Wa--a-gwen-ne-yu, *Niagara lake footpath* is a Seneca name given by Morgan for the trail near Lake Ontario.

O'-at-ka, *an opening*, is his name for Scottsville, and it is also applied to Allen's creek in Genesee county.

O-hu-de-a-ra is a Seneca name for Lake Ontario, according to some, but this seems doubtful.

O-neh'-chi-geh, *long ago*, is Morgan's name for Sandy creek.

Sgo-sa-ist-hoh, *where the swell dashes against the precipice*, is applied by Harris to a rift on Irondequoit creek, above the dugway mills. Marshall wrote it Sgoh'-sa-is'-thah, with the same place and meaning. The first division is best.

Sko'-sa-is-to, *falls rebounding from an obstruction*, is Morgan's name for Honeoye Falls.

Ta-e-ga-ron-di-es, visited by La Mothe and Hennepin in 1678, was Totiakton, and was called Thegarondies by Lahontan in 1687.

To-ti-ak'-ton, a Seneca village mentioned by Greenhalgh in 1677, was on an abrupt bend of Honeoye creek, and had its name from its situation, the word meaning *bend* or *bending*. Greenhalgh called it Tiotohatton, and said it "is near the river Tiottehatton, which signifies bending." Morgan gave it as Da-yo'-de-hok-to, *a bended creek*. Doty wrote it Totiakto, following Marshall. The French sometimes made it Totiakton, but called the last Seneca castle destroyed in 1687, Theodehacto. It had then been moved to a site west of Honeoye Falls. The Seneca chief Blacksmith gave it the name of De-yu'-di-haak'-do, *the bend*. This was the Mission of la Concepcion, often called Sonnotouan by the Jesuits. It is doubtful whether it was ever so called by the Senecas, as this meant the *great hill*, being their national name and not suited to either site.

Wah-gah-ah-yeh, *the old fort*, was the Seneca name for an early earthwork at Handford's landing in Rochester. Harris said the full descriptive name would be Twah-dah-a-la-ha-la, or *fort on a hill*.

MONTGOMERY COUNTY

All the early Mohawk towns of the historic period in New York are in this county, three earlier ones lying north and west. The Mahican boundary line followed the hilltops east of Schoharie creek and near the line of Albany county, and at one time the western Mohawk boundary was at Little Falls. The sites of the towns were often changed, and several names might be given to one, or some small village might have none on record. In a few instances the name followed the town in its removals.

A-dri-u-cha or A-dri-u-tha is a name applied by W. Max Reid to Buttermilk falls near Cranesville and to the vicinity. There were no Mohawk towns apparently as far east as this, but the name has been connected with that of Adriochten, principal chief of the first Mohawk castle in 1634, that being then west of Schoharie creek, while Cranesville is far to the east. His name might be derived from *ateriatha, to be valiant*.

A-ha-rig-do-wa-nigh-an-igh was a name for Timmerman's creek in 1754.

An-da-ra-gue or Andaraque, the town where De Tracy caused proclamation to be made, October 17, 1666, of taking possession of this Mohawk fort and four others, with all the lands around them. The name is contracted from Teandarague, often written Teondoroge. It is closely related to the name of Ticonderoga, lacking only the prefix.

An-ni-es or Agniers, *people of the flint*. There are other French forms of the national name of the Mohawks, which was not that by which they are popularly known. Anniegue' was a name for their country.

As-ser-u-e was the first castle and that of the Turtles in 1644, according to Megapolensis. It was a little west of Schoharie creek, and the name was a variant of another. It might refer to good axes owned there, but more probably to putting something into the water, to cross the creek or river.

At-he-dagh-que was a place at St Johnsville in 1733.

Ca-daugh-ri-ty, *steep banks*, or *perpendicular wall*. On some patents it is Ka-da-ro-de, giving a broad sound to the second syllable. Sauthier's map has it Cadaredie, on both sides of Aries kill. Boyd erroneously derived it from *canada, village*, and *oquari, bear*. Simms called it a landslide on Schoharie creek, in the town of

Florida, and added: "About 2 miles up the Schoharie from the Mohawk, the eastern shore terminates with a bold bluff to the stream, which originated the Indian Ca-daugh-ri-ta, meaning *steep bank* or *perpendicular wall*. The aboriginal name still attaches to this locality."

Ca-ha-ni-a-ga was mentioned, as the first town on the river in 1677. Though this suggests the national name it was intended for Caugh-na-wa-ga, *on the rapids*.

East Canada creek has other Indian names.

Ca-na-ge-re may be the later Canagora in another place, being the second castle and south of the river in 1634. It may be derived from Gannagare, *a great pole*. It was west of some great flats and was also called Wetdashet by Van Curler.

Ca-na-go-ra was on the north side of the river in 1677, and was the Banagi-ro of 1644 (an error for Kanagi-ro), the castle of the Bears. The French gave this the name of Gandagaro in 1669. At first sight it suggests *a large village* as a meaning, but this can not be sustained. Bruyas, however, says of one of his Mohawk words, "Ganniagwari, *a she bear*. This is the name of the Mohawk," and a word derived from this may well have been applied to a town peopled by the Bear clan. It seems the same town as the last in a new situation.

Ca-na-jo-ha-rie is rendered Ga-na-jo-hi'-e by Morgan, and defined *washing the basin*. This should be *kettle*, which the first three syllables signify. Mr Morgan made a note on his interpretation: "In the bed of the Canajoharie creek there is said to be a basin, several feet in diameter, with a symmetrical concavity, washed out in the rock. Hence the name Ca-na-jo'-ha-e. One would naturally have expected to have found the Indian village upon this creek, instead of the Ot-squa-go." There was an Indian village just west of the creek, but he mistook the location of the Canajoharie of King Hendrick's day, which was at Indian Castle in Danube, and not at Fort Plain. There may have been several towns of the name.

Spafford said: "This name is of Indigene origin. Canajoharie, as spoken by the Mohawk Indians, signifies the *pot* or *kettle that washes itself*. The name was first applied to a whirlpool at the foot of one of the falls of the creek that now bears the name." French said that the name of the town was "Canajoxharie in the act of

incorporation. Indian name, Ga-na-jo-hi-e, said to signify 'a kettle-shaped hole in the rock,' or 'the pot that washes itself,' and refers to a deep hole worn in the rock at the foot of the falls."

Perhaps the best early account is that of Professor Dwight, written about a century since :

We all visited the *Canajoharoo*, (so the word is spelt by Mr Kirkland), or *great boiling pot*, as it is called by the Six Nations. This pot is a vast cavity in a mass of limestone, forming the bed of the mill stream to which it gives its name. . . . When the water is high, it pours furiously down the ledge of the same rock, crossing the stream just above, into the Canajoharoo, and causing it to boil with a singular violence, and to exhibit the appearance of a caldron, foaming with vehement agitation over its brim.

Whatever the origin or connection there is no doubt as to the general correctness of the interpretation. In his early list of Mohawk words Bruyas had Gannatsiohare, *to wash the kettle*. The Canajorha of 1677, on the north side of the Mohawk, suggests this name. In 1700 the middle castle had the name, but it eventually belonged to the most western of all, and to the lands around. It was written Canaedsishore or Canijoharie in 1700, and Connat-chocari by the French in 1757.

Ca-na-jor-ha was a village on the north side of the river in 1677.

Ca-ni-yeu-ke or Teyeondarago was the lowest Mohawk castle in 1756. The first word may be a corruption of the national name.

In 1810 Dr Samuel Mitchill said he was informed by John Bleeker, the Indian interpreter, an Oneida chief and others, that Canneoganaka lonita'de was their name for the Mohawk river. A. Cusick defined this *small continuing sky*. This might refer to the small but continuous reflection of the sky in the water through the trees. The first part of this name also suggests the national name of Canniengas or Mohawks.

Can-ni-un-gaes, *possessors of the flint*, was a name for the Mohawks.

Ca-no-ho-go was a name for the third Mohawk castle in 1700, being an abbreviation of Decanohoge.

Ca-no-wa-ro-de was a small village west of the first castle in 1634, and on the south side of the river, as all villages of that date were.

Caugh-na-wa'-ga is written Ga-na-wa'-da, *on the rapids*, by Mor-

gan, who gives it also as Ga-no'-wau-ga, which on the whole is better. In 1667 Bruyas spoke of the first Mohawk castle as Ganda-wagué and there Jogues was killed. In 1674 Kaghnewage was also mentioned as the first castle. The more recent location was at Fonda, where the name was applied to a large tract of land. Spafford said: "Caughnawaga, it is well known, was once an Indian village, a principal town of the Mohawk Indians. The name signifies *a coffin*, which it receives from the circumstance of there being, in the river opposite that place, a large black stone, (still to be seen) resembling a coffin, and projecting from the surface at low water." The Rev. John Taylor (1802) defined this as *cook the kettle*, probably thinking of Canajoharie. Gallatin derived it from Caghnuhwoherleh, *a rapid*. J. R. Simms objected to interpreting Caughnawaga *at the rapids*, but forgot that the village of this name was not always at one spot. He said: "It meant, literally,—*stone in the water*. In the river, opposite to the ancient village of Caughnawaga, and, perhaps, 25 feet from the southern or Fultonville shore is a large boulder, which is the last stone seen when the water is rising, and after a freshet, the first one visible when the water is falling." This seems the stone alluded to in the name Cayadutta. It is sufficient to say that the name followed the town in its removals, could not have referred to this stone, and was used before the Indians knew much of coffins. When some of the Mohawks removed to the rapids near Montreal they took the old name as an appropriate one for their new home, where it still remains.

Caugh-ne-was-sa was placed by Schoolcraft in the Mohawk valley, but it does not otherwise appear. He may have meant the preceding name.

Ca-wa-o-ge or Na-wa-a-ge was a village east of the fourth castle in 1634. Van Curler often gave two names to the Mohawk towns.

Ca-ya-dut-ta creek, *stone standing out of the water*, flows through the town of Mohawk. Simms says this means *muddy creek*, but this is the definition of another name applied to a stream.

Chuc-te-nun-da has been erroneously interpreted *two sisters*, perhaps because the North and South Chuctenunda creeks are quite near each other, but on opposite sides of the river. A. Cusick defined this as *stony*, and Pearson made it *stone houses*, from the sheltering cliffs. It is a name of early occurrence at Amsterdam,

and Reid quotes from the grant made to Adam Voorhees on both sides of the river above Cranesville: "On the south side ten morgens (20 acres) opposite a place called by the Indians Juchtanunda, that is ye stone house, being a hollow rock on ye river bank, where ye Indians generally lie under when they travill to and fro their country. The other pieces on the north side of the river, are a little higher than ye said hollow rock or stone house att a place called by the natives Syejodenawadde." At Amsterdam in 1802 the Rev. John Taylor said: "Near the center of this town Ouctanunda creek empties into the Mohawk." In some documents it is written Chucttonaneda.

Co-wil-li-ga creek was defined *Willow creek* by French. It is in the town of Florida, and the definition may be from the accidental resemblance in the sound. It may be a corruption of kahoweya, a canoe, or the Oneida word kiowilla, arrow.

In 1753 the Indians said they had sold land at Stone Arabia, "no further than the creek called the Cunstaghthankre, in English the creek that is never dry."

Da-da-nas-ka-rie is the name given by Simms for a creek in Fonda, on the Hansen patent in 1713.

Da-de-nos-ca-ra is the same name as given by French, who defines it as *trees having excrescences*. It is in the town of Mohawk and near Tribes Hill. On the United States contour map it is Danoscara.

De-ka-no'-ge or Decanohoge was the third castle in 1756, and A. Cusick defined the name as *where I live*.

Et-a-gra-gon was a rock on the south side of the river.

Ga-ro-ga creek, *creek on this side*; i. e. of the wilderness, there being no Mohawk towns west of this for a long time. It might also be derived from garogon, *to make something of wood*.

Hi-ro-cois or Iroquois was long the French term for the Mohawks in particular, and hence of their country. In 1647 the Jesuits spoke of the Indians here as "Hiroquois or Maquois, as the Dutch term them."

I-can-de-ro-ga or Jeandàrage, *forks of two streams*, was a name for the mouth of Schoharie creek in 1699, this being a variant of another.

Ju-ta-la'-ga is Morgan's name for the Amsterdam or Chucte-nunda creek, but he thought the meaning was lost.

Ka-hek-a-nun-da, *hill of berries*, is in the town of Mohawk. This definition is probably erroneous, and a better one may be found in karhakoha, *hawvk*, and nunda, *hill*. Barber and Howe quoted an account of Tribes Hill: "The Mohawk name of this elevation is Kaheka-nunda,' or 'hill of berries'; probably because many berries were found there. The ancient Mohawks required their male papooses to run up and down this hill, and those who flagged under the exercise, were deemed unqualified to endure the fatigues of war."

Ka-na-da-rauk creek, *bread*. Bruyas gives gannatarok this meaning in Mohawk. In speaking of the town of Palatine, Spafford said: "In the S. E. corner of this town, just above the Nose, the natives had, from a very remote period of their history, a curious kind of Indian corn mill, from which circumstance the little stream, now called Bread creek, has its name. . . They called the place Can-agh-da-rox, *bread creek*, and when the Europeans came to their country, at an early period, the Mohawks had a gristmill erected upon it." This is a good story with doubtful features.

Ka-naugh-ta Au-ske-ra-da is a name for Canada lake. If the last word is a corruption of akaraji this would be *elm lake*.

Ka-ya-de-ros-se-ras creek was 3 miles west of Amsterdam, and Fort Johnson was on the west side.

Ken-ha-na-ga-ra, *there lies the river*, according to A. Cusick, the traveler having arrived either at the Mohawk or Schoharie creek. It is said to have been an early name for the latter, and suggests the next.

Ken-nen-da-ha-re was a name for the Nose, on the south side of the Mohawk. Tooker wrote this Kanendakherie, *a high mountain*, and assigned it to Anthony's Nose on the Hudson, an obvious error.

Ma-quā, *a bear*, was the Algonquin name for the Mohawk nation used by the Dutch, and hence the river was often called the Maquas kill. Mohawk was from moho, *to eat* living things. In 1676 they were mentioned as "Maugwa-wogs, or Mohawks, i. e. *man-eaters*." A later writer supposed the word meant *muskrat* river, but he also derived it from moho, *to eat*, defining it *cannibal river*. Most Indians sometimes literally devoured their enemies.

Och-ni-on-da-ge was a name for the first castle in 1700, being the variant of a frequent name. The first Mohawk church was built there.

Ogh-rack-ie was Auries creek, and French said the latter name was from an Indian called Adrian.

Og-sa-da-go, at the mouth of Schoharie creek, was mentioned as the first Mohawk castle in 1700. It had many names.

O-i-o-gue' is the Mohawk on Sanson's map of 1656, but was elsewhere applied to the Hudson. As it means simply *at the river*, it could be given to any large stream.

O-na-we-dake, a great flat on the south side of the Mohawk.

O-ne-ka-gonck-a was a name for the town at the mouth of Schoharie creek in 1634.

O-no-ger-re-ah was Flat creek at Sprakers.

Os-qua-ge or Oh-qua-ge, *place of hulled corn soup*, according to A. Cusick, was a village west of the third castle in 1634. It suggests the latter Oquaga.

Os-se-ru-e-non, Osserrion, Asserue and Oneugioure were early names of the first castle. The first three are synonymous.

Os-ta-gra-go is another name for Etagrago, and is to be preferred. It was applied to a rock on the south side of the river.

Mr Simms said: "Oswegatchie is a local name in the easterly part of the town of Palatine, not far from where the brave Colonel Brown fell, in Oct. 1780. The curve in the hill may be the bend in the Mohawk, where the former approaches it so abruptly at the Nose, gives the key to the name." He thought this meant *going around the hill*, which is an error.

Ot-squa'-go creeks is written O-squa'-go, *under a bridge*, by Morgan. It is in the town of Minden, and the latter name appears above.

Ot-squé-ne is a small tributary of the last, mentioned in 1790.

Ot-stun'-go is another tributary in Minden.

Ron-da-hacks was a name for Crum creek in 1754, apparently derived from Adirondacks, but possibly a corruption of kanadarauk, *bread*.

Schan-a-tis-sa was a village near the middle Mohawk castle on a map of 1655. The odd interpretation given me was *little long*

short village. That is, in the Indian way of speaking, *not a very long, in fact a very short village.*

Scho-har-ie creek is written Sko-har'-le, *floodwood*, by Morgan. This is a well established definition; otherwise it might have been corrupted from skaihoriat, translated *beyond the stream* by Bruyas, as it lay east of the Mohawk towns. Fuller treatment is reserved for Schoharie county.

Sen-at-sy-cros-sy was the second small village west of the first castle in 1634.

Shack-ar-ack-o-ung-ha was a name for Zimmerman's creek in Colden's survey of 1754.

Si-et-i-os-ten-rah-re. Bruyas mentioned a Mohawk village of this name, which was partly derived from ostenra, *a rock*.

So-ha-ni-dis-se was the third castle in 1634, there being then four. It seems a name already given, but Van Curler wrote it Rehana-disse on his return.

Sy-e-jo-de-na-wad-de.

Ta-ra-jo-rhies is the name for Prospect hill, Fort Plain, given by French and defined *hill of health*. It is a commanding situation and was the site of an Indian village, which Morgan thought the true Canajoharie. The name probably came from that of Tar-rachioris, a Mohawk chief killed at Lake George in 1755.

Te-car'-hu-har-lo'-da, *visible over the creek*, is Morgan's name for East Canada creek.

Te-hat-ir-i-ho-ke-a is D. Cusick's name for the Mohawks.

Te-ko-ha-ra-wa is given by French as a supposed name of Canajoharie creek, meaning a *valley*.

Te-no-to-ge and Tenotogehatage are Van Curler's names for the fourth castle in 1634. As but three castles are usually reckoned this is the name of the last. Megapolensis called it Thenondiogo, the castle of the Wolf clan. It was a large town and had many houses on the north side of the river in 1634, the fort being then on the south side.

Te-on-da-lo'-ga, *two streams coming together*, is Morgan's name for Fort Hunter. It has been written Te-ah'-ton-ta-lo'-ga, and the name appears in so many forms that other meanings might be suggested. This was the site of the first or lower Mohawk castle.

Te-ye-on-da-ro-ge is the same as the last, appearing as the name

of the first castle in 1756, near Fort Hunter. It was not far from that site when first known, but had many names, some coming from slight changes in location and referring to a hill. A few variants of this name follow. It was written Tionondoroge in 1691, Trenondroge in 1693, Tiononderoga in 1733, and Ticonderoga and Tinnandora in 1768. That this name and that of the historic Ticonderoga had the same origin hardly admits of a doubt. At first it referred to the *meeting of waters*, sometimes near a hill.

Tha-yen-dak-hi-ke, a cliff on the Mohawk, by a stream near the Nose.

Tingh-ta-nan'-da, a creek near Amsterdam, is the Chuctenunda on Sauthier's map, and from this the name is derived.

"Tin-nan-dro-gi-se's Great Flatt," of 1756, was at Fort Hunter.

Ti-on-on-do-gue in 1677, Thenondiogo in 1644, Tionontoguen in 1670, and Tionondoge in 1693, are variants of the name of the third castle, much resembling that of the first. Though once on the south side of the Mohawk it was removed to the north bank, and the name was appropriate to its situation on a hill.

Tu-a-yon-ha-ron-wa falls is on a map of 1790, and in the town of Canajoharie. It refers to a valley.

Tu-ech-to-na, a creek south of Amsterdam, seems the Chuctenunda, and may be intended for that word, but shortened.

Tu-ech-ta-non-da creek is on Sauthier's map, and is the South Chuctenunda, the name being less changed than the last.

Twa-da-a-la-ha'-la, *fort on a hill* is Morgan's name for Fort Plain.

Ut-lo-go-wan-ke was the mouth of Flat creek, at Sprakers.

Was-cont-ha is on the map of the New Hampshire grants, and was south of the river and of Sir William Johnson's house. It has some reference to a bridge.

Wet-da-shet is one of Van Curler's names for the second castle. This had no palisades at that time, and he saw little except numerous graves. There were but 16 houses and these were not of the largest size. This castle is not in the later lists. For a long time there were three and then but two castles. In the French act of possession in 1666, however, mention is made of Andaraque and four other forts. These appear to have been merely villages and are unnamed.

In the journal which Mr Wilson attributed to Van Curler there

is no internal evidence that he was the writer and the belief of this seems to have been founded on O'Callaghan's statement that he came to New York in 1630. Mr A. J. F. van Laer, of the State Library, has closely examined the Van Rensselaer manuscripts and writes me that he has "not found a single reference to Van Curler before 1638. The letters in the Bowier collection show beyond question that he came in that year." The journalist says he was one of the commissioners, and mentions his two companions by name. As the references are to the journal as named by Wilson, they are allowed to remain for convenience, with this statement of their real character.

NEW YORK COUNTY

Schoolcraft gave some Indian names in this county, part of which depend on his authority alone, nor do his interpretations always meet with favor.

A-bic, *a rock*, is his name for a rock rising in the Battery.

Ash-i-bic he derived from this and assigned it to a ridge north of Beekmen street.

Ga-no'-no is Morgan's Iroquois name for New York, but without any definition. The Onondagas call it Kañono, but do not now definitely know its origin. It belongs to the city but may be used for the State. Mr Brant-Sero defines Kanoono, *fresh-water basin*, in allusion to New York harbor.

Ish-pa-te-na was applied by Schoolcraft to Richmond Hill.

Kap-see, afterward Copsie point, is his name for the extreme end of the Battery. He defined it a safe place for landing. When Ruttenber wrote (1872) he said this was still known to some as Copsie point.

Ki-oshk, *gull island*, is Schoolcraft's name for Ellis island.

La-ap-ha-wach-king, *place of stringing wampum beads*. This is a reputed Muncey name for Manhattan island, but is placed by some in Westchester county. Heckewelder said: "They say this name was given in consequence of the distribution of beads among them by Europeans, and that after the Europeans returned, wherever one looked, the Indians were seen stringing beads and wampum the whites gave them."

La-pin-i-kan, Schoolcraft's name for Greenwich, probably should

commence with S, as in Saponanican, another name for this place.

Man-hat-tan, *the island*, is equivalent to the Delaware word Manatey. Zeisberger wrote it Minatey and Menatey. Trumbull has Munnohhanit and Menohhannet, *on an island*, in the Natick dialect; but says elsewhere that Manataanung or Manatees is the name of New York, *ung* being a locative affix. Tooker now derives the name from manah, *island*, and atin, *hill*, thus making it *hilly island*. Heckewelder could not find that there ever was a distinct nation called Manhattans, and concluded that the island was called Man-a-hat-ta-ni by the Delawares, and was inhabited by them. This they now claim. De Laet, however, in 1625 said that the Manatthans were a wicked nation and deadly enemies of the San-kikani, living opposite them on the west shore of the river. As the word simply refers to those dwelling on an island, several intelligent writers have given the same name to those who lived on Staten Island, and who had the same title to it. Schoolcraft alone thought the word meant *people of the whirlpool*.

Under another similar name, Man-a-hat-ta-nink, *place of general intoxication*. Heckewelder and others have related a story of this, not well proved, but he also wrote it Manahachtanienk, with the same meaning. Then he gave it as Manahachtanicuk (probably the same), *cluster of islands with channels everywhere*. Some Delawares recently referred it to the use of a kind of arrowwood found there. They said:

Our traditions affirm that at the period of the discovery of America our nation resided on the island of New York. We called that island Manahatouh, *the place where timber is procured for bows and arrows*. The word is compounded of N'manhumín, *I gather*, and tanning, *at the place*. At the lower end of the island was a grove of hickory trees of peculiar strength and toughness. Our fathers held this timber in high esteem, as material for constructing bows, war clubs, etc.

Washington Irving's humorous definitions may not be as well known as they once were. In his quaint history of New York he said:

The name most current at the present day, and which is likewise countenanced by the great historian Van der Donck, is Manhattan; which is said to have originated in a custom among the squaws, in the early settlement, of wearing men's hats, as is still done among

many tribes. "Hence," as we are told by an old governor, who was somewhat of a wag, and flourished almost a century since, and had paid a visit to the wits of Philadelphia, "hence arose the appellation of man-hat-on, first given to the Indians, and afterwards to the island"—a stupid joke!—but well enough for a governor. . . . There is another founded on still more ancient and indisputable authority, which I particularly delight in, seeing it is at once poetical, melodious, and significant, and this is recorded in the before mentioned voyage of the great Hudson, written by Master Juet; who clearly and correctly calls it Manna-hatta, that is to say, the island of manna, or in other words, "a land flowing with milk and honey."

The name given by Juet on returning from the voyage up the river, that of Manna-hata, is the earliest on record, furnishing a hint for Irving's fancy. The other pun came from a familiar custom of Indian women, still existing.

Min-na-han-onck, *on or at the island*, was a name for Blackwell's island in 1637, from *menahan, island*, and *uck, place*.

Min-ne-ais, Bedloe's island, was defined *lesser island*, by Schoolcraft. It might be from *minneash*, meaning either *berries* or *nuts*.

Min-ne-wits island, below Hellgate and so called in 1663, may have been of either Dutch or Indian origin. Tooker thought it the former. In the latter case it has been defined *pine island*.

Mus-coo-ta, *meadow* or *grass land*, was a meadow at the north end of the island, near Kingsbridge. In 1638 it was called Muscota, a flat near Harlem. The term was usually applied to wet land.

Nagh-tongk, *sandy place*, is the name given to Corlaer's Hook by Benson and Schoolcraft. French wrote it Nechtank. Nagunt means a sandy place.

O-ci-toc was Schoolcraft's name for a hight of land near Niblo's.

Pag-ganck was a name for Governor's island in 1637. The Dutch called it Nut island, and the name may be derived from *pohk, to break open*, and the terminal locative making a *place for cracking nuts*.

Pen-a-bick was Schoolcraft's name for Washington Heights, derived from *abic, a rock*. This probably originated with him.

Rech-ta-uck was a name for Corlaer's Hook, which Ruttenber derived from *reckwa, sand*, making the meaning the same as that of another name.

Sa-po-kan-ick-an was near land patented June 7, 1639, and was in the Ninth ward of New York. Land was also bought at Sapokannickan in 1640. Ruttenber placed this below Greenwich avenue, and supposed it meant *a carrying place*, from sapon, *a river*, and oningan, *a portage*. Greenwich point was called Sapohannickan in 1638 and Sappokanike in 1680. Tooker quotes from early documents some facts bearing on this name, which also occurs on Long Island. In 1639 there was on Manhattan island "a piece of land near Sapokanikan bounded on the north by the strand road." The same year there was mentioned on this island a "Tobacco plantation near Sapohanican with palisades around it." In 1640 appears "this present plantation situate against the reed-valley beyond Sappokanican on the Island Manhate." Frenow suggested that this was an Indian village near Gansevoort street. Tooker said: "The name is from the Del. Skappeu, 'wet,' hakiakan, 'a field, plantation, land broken up for cultivation.' Probably a wet or moist field near the meadow, on low ground." This place, however, was not the tobacco plantation, but near it.

Schep-moes kill, mentioned in 1639, was between 47th and 52d streets, and the name seems from sepoemese, *a little rivulet*.

The Indians near Manhattan called the Dutch Schwonnack or Swaneckes, *people of the salt water*.

Ten-ke-nas, *an uninhabited tract*, was a name for Ward's island in 1637, when it was purchased.

Wer-pos is *the thicket*, according to Tooker, but Schoolcraft wrote it Warpoes, deriving it from wawbose, *a hare*, and calling it *place of rabbits*. The latter has no support in eastern dialects, nor does the former seem well sustained. Ruttenber speaks of it as Warpoes, placing it on high land near a pond formerly in Centre street.

NIAGARA COUNTY

A-jo'-yok-ta, *fishing creek*, is Morgan's name for Johnson's creek. The latter name belongs to a village here, but most of the creek is in Orleans county.

A-quara-ge, near Niagara Falls in 1687, is an abbreviation of the following name.

Ca-ha-quara-ghe has been defined *neck just under the chin*, and seems appropriate to the name of Niagara, which means *a neck*,

but the old definition of the former, as *a cap*, seems the true one, and was originally given by David Cusick. It was also used for the river above the falls in 1726, in the deed of trust, the line running from Lake Osweege or Erie, "all along the narrow passage from the said Lake to the Falls of Oniagara, Called Cahaquaraghe." That is, this name did not belong to the falls, but to the river above them. In 1701 the name of Cahiquage, apparently derived from this, was applied to Lake Erie.

Ca-yu-ga creek and island above Niagara Falls.

Che-non-dac, or Jo-no'-dak as written by Morgan, was the old name of Chippewa creek on the Canadian shore. The first form is Pouchot's, and Morgan gave the same name to the Welland canal. It means *shallow water*. The present name came from the Ojibwas (Chippewas) or Mississagas, who settled there.

Chu-to-nah, or Chu-nu-ta is the Indian name for a place called Bloody Lane. A. Cusick interpreted this *where the water comes and overflows everything*.

Date-car'-sko-sase, *highest falls*, is Morgan's name for Niagara Falls and the land around. Marshall has it Det-gah'-skoh-ses, *place of the high fall*. Neither of these is exact.

Date-ge-a'-de-ha-na-geh, *two creeks, near together*, is Eighteen-mile creek according to Morgan.

De-o'-do-sote, *the spring*, is his name for Lockport.

De-o'-na-ga-no, *cold spring*, is 2 miles northeast of Lockport.

De-yo'-wah-geh, *among the reeds*, is the west branch of Tuscarora creek.

Duh'-jih-heh'-oh, *walking on all fours*, is Marshall's name for Lewiston Heights, "in allusion to the postures assumed by the French and Indians while climbing the steep acclivity under their heavy burdens." This was long a famous portage, including three steep ascents.

Dyu-no'-wa-da-se', *the current goes round*, is his name for the whirlpool. Marshall and Morgan often differ in making Deo or Dyu one or two syllables.

Dyus-da'-nyah-goh, *cleft rocks*, is Marshall's name for the Devil's Hole and Bloody Run.

Ga'-a-no-geh, *on the mountain*, is Morgan's name for the Tus-

carora Indian village. It is equivalent to Kienuka, the common form, but with a different definition.

Ga-sko-sa-da, *falls* (of a river), is also applied to Niagara Falls and vicinity.

Ga-o'-wah-go-waah, *big canoe island*, was a name given to Navy island from the French shipbuilding there, according to Marshall.

Gau-strau-yea, *bark laid down*, is said to have been the original name for the Fort Kienuka. The Tuscarora historian, Elias Johnson, said: "This has a metaphorical meaning, in the similitude of a freshly peeled slippery elm bark, the size of the fort and laid at the bottom as a flooring, so that if any person or persons go in they must be circumspect and act according to the laws of the fort, or else they will slip and fall down to their own destruction." He adds the legend of the Neutral queen.

Marshall said that Niagara river, above the falls, had sometimes the Seneca name of "Gai-gwaah-geh,—one of their names for Lake Erie." A variant of this has been given.

Ga-we'-not, *Great island*, is his name for Grand island. The adjective does not appear.

Gwa-u'-gweh, *taking canoe out*, was a carrying place and Seneca village at the mouth of Tonawanda creek, according to Morgan. It seems to belong to Cayuga creek.

Hate-keh'-neet-ga-on-da is Marshall's name for Golden Hill creek, in the town of Somerset.

Hickory Corners is from the Indian name of a common tree.

Kas-sko-so-wah-nah, *great falls*, for Niagara Falls. Of all the Indian names given to the falls this alone expresses greatness.

Ki-en-u-ka, *fort with a fine view*, according to Turner. Kah-ha-neu-ka was interpreted by A. Cusick, *where the cannon point down*, but in his fanciful chronology D. Cusick said the fort had this name about 800 years ago. Elias Johnson said: "The term Kienuka means the strong hold or fort," and he gave the story of this place at length. The Onondaga word for fort is Kah-en-hā'-yen, *having a fence around*. According to Johnson a fort was to be built as a place of refuge and placed under the charge of a young woman selected from the Squawkihows, "a remote branch of the Seneca nation." She was to be a peacemaker with the official name of Ga-keah-saw-sa. No blood was to be shed there, nor could war be

made without her consent. Fugitives and enemies were safe there for a reasonable time. In a certain case, however, she unwisely sided with her own people and the fort was destroyed. The historic basis of this legend is the fact that the Neutral nation, once occupying both sides of Niagara river, sheltered both Hurons and Iroquois in the great Huron war, allowing no fighting in their territory. Hence their common name. David Cusick said: "A queen, named Yagowanea, resided at the fort Kauhanauka, (said Tuscarora) . . . The queen lived outside the fort in a long house, which was called a peace house. She entertained the two parties who were at war with each other; indeed she was called the mother of the Nations."

Ni-ag-a-ra was an early French form of the name for the river, but for a long time the accent was placed on the penult as in Goldsmith's *Traveller*:

When wild Oswego spreads her swamps around,
And Niagara stuns with thund'ring sound.

It meant simply *the neck* connecting two great lakes, as the body and head are united. The initial letter was often dropped by early writers, and the word became Yagerah or Jagara, with the same sound. This form, however, might lead to a different interpretation, for Zeisberger defines the Onondaga word Joragaree, *to roar*. Sometimes there were prefixes, as Oneigra and Oniagorah in 1687, the latter suggesting the idea of greatness. It appeared as the great fall Oakinagaro in 1701, and Onjagera, Ochjagera, etc., in 1720, becoming Oniagara in English use in 1726. In 1640 the Neutrals had a village at the mouth of the River d'Onguiaahra, and this had its name from the river. The Relation of 1641 mentions this early name:

On this side of the river, and not on the other, [east] as some map marks it, are the greater number of the towns of the Neutral nation. There are three or four beyond, arranged from east to west, toward the nation of the Cat, or the Eriechronons. This river or flood is that by which is discharged our great lake of the Hurons, or Mer Douce, which flows first into the lake of Erie, or of the nation of the Cat, and up to that point it enters into the lands of the Neutral nation, and takes the name of Onguiaahra, until it is discharged into the Ontario or lake of Saint Louys.

Morgan gave the name of Ne-ah'-ga to Youngstown, and from

this Lake Ontario had its Seneca name. In his comparative list he gave this form to the Onondagas also, O-ne-a'-ga to the Cayugas, O-ne-a'-cars to the Tuscaroras, O-ne-a'-gale to the Oneidas, and O-ne-a-ga'-ra to the Mohawks, whose pronunciation the English naturally followed. This comparison well illustrates the difference in dialects, but Mr Marshall differed from it, saying that the Mohawk pronunciation is Nyah'-ga-rah', while the Senecas called it *Nyah'-gaah*, restricting this name to Lake Ontario and the river below the falls. Dr E. B. O'Callaghan enumerated 39 ways of spelling the word and there may be more. The river has been called Oneaka at its mouth and D. Cusick gave it as Onyakarra. Primarily the name belonged to the Neutral nation, a people living between the Hurons and Iroquois, akin to and at peace with both. They called themselves Akouanke, but the Hurons styled them Attiwan-daronk, *a people with a speech a little different from their own*. Yates and Moulton cite a letter from Col. Timothy Pickering, who conducted several treaties with the Indians. It was written in 1824, and he said of this name:

I have been sometimes asked what was the Indian pronunciation of Niagara. By the eastern tribes it was *Ne-au-gau-rarv*, or rather *Ne-ög-au-roh*. The second syllable was short, with the accent upon it. The sound of the last syllable was indefinite, much as we pronounce the last syllable of the word *América*. I account for the sound of *i* as *e* in Niagara, and the broad sound of *a* to its having been written by the Low Dutch of Albany, and the French in Canada. In writing the Indian names in my treaty of 1794, I took some pains to get their Indian sounds, and to express them by such a combination of letters as would have been given them had the names been English. *Kon-on-dái-gua* for instance, the place where the treaty was held; the accent being on the syllable *dai*. The Senecas called the falls or river not *Ne-og-au-roh*, but *Ne-aú-garv*, the second syllable *auh* gutterally, with the accent upon it, and the last syllable long.

Ni-ga'-we-nah'-a-ah, *small island*, is Tonawanda island.

O-ge-a'-wa-te-ka'-e, *place of the butternut*, is Morgan's name for Royalton Center.

On-di-a-ra appears at the mouth of Niagara river on the Jesuit map of 1665, and some have confused this with Ontario, which appears on the same map as "Lac Ontario, ou des Iroquois."

Ouar-o-ro-non, the most easterly town of the Neutrals in 1626, and a day's journey west of the Senecas. This should be understood of the Seneca territory and not of their towns. Some of these had been withdrawn to the east side of Genesee river on account of the war. A. Cusick defined this a *separated people*, and it seems to have been the home of the Wenrohronons, who left the place because of its exposed condition at a later day, taking refuge with the Hurons. Their isolation gave this name to their town and themselves.

Ou-non-tis-as-ton was De la Roche's residence in 1626. A. Cusick defined this *the thing which made the hill high*, and the village may have been on the ridge overlooking the lake, if indeed in New York.

O-yon-wa-yea or O-non-wa-yea is mentioned as a name for Johnson's landing place in the treaty of 1789, 4 miles east of Niagara river. In the treaty of 1795 it is called O-yong-wong-yeh, which is the present Onondaga name. A. Cusick thought this might mean *something sunk to the bottom*, a possible incident of the siege of Niagara in 1759. This is now Fourmile creek, and should not be confounded with Johnson's creek, much farther east.

Shaw-nee, *the south or southern people*, once subjected to the Iroquois. A name applied to a hamlet in the town of Wheatfield.

Ska-no'-da-ri-o, *beautiful lake*. Morgan gives this as the Mohawk word from which Ontario is derived. It varies with the dialect. The next four are from the same writer.

Ta-ga'-ote is Lockport, and probably means *at the spring*.

Ta'-na-wun-da, *swift water*, is Tonawanda creek. Marshall slightly differs from this, making it Ta-no'-wan-deh, *rough stream*. It is inappropriately given to several places, unless understood as being at or near this creek.

Te-car'-na-ga-ge, *black creek*, is the east branch of Tuscarora creek.

Te-ka'-on-do-duk, *place with a signpost*. Middleport.

Tus-ca-ro-ra Reservation is that of the *shirt-wearing people*. There is a creek of this name. The Onondagas call this people Tuski-e-a, and they term themselves Skau-ro-ra, *wearing a shirt*. In councils they are sometimes called Tu-hah-te-ehn-yah-wah-kou,

those who hold or embrace the great tree, referring to their reception by the Oneidas.

Twa-kan-ha-hors or Twa-kan-hah was D. Cusick's name for the Missisagas, who lived on the west side of Niagara river in recent times, often camping in New York.

*Wen-roh-ro-nons, mentioned above as a *separated people*. Ou is used by the French for W in many names, but I have often left it unchanged.

ONEIDA COUNTY

An-a-jot' was the name of Old Oneida, as written by the Moravians, and was in the town of Vernon. Oneida Castle was on the west line of the county. Most early towns were farther south and west, being in Madison county.

A-on-ta-gil'-lon, *creek at point of rocks*, is French's name for a stream flowing into Fish creek in Annsville, and may not be correctly applied, though it seems to be. In a list of Indian names in the *History of Queensbury*, Holden says: "Aontagilban. A creek which empties into Fish creek, Saratoga county. Taken from map no. 221, of the late Fish Creek Reservation in 1706.—*Secretary of State's office*." Though the names are the same there was of course no Fish Creek Reservation in Oneida county in 1706, but a map was made of it in 1796, and it was sold in 1802. In Saratoga county no such reservation appears.

In the treaty of 1768 for running a boundary line, is the first mention of "Canada Creek, where it falls into Wood Creek, which last mentioned Water falls into the Oneida Lake." The name is often used simply for *creek*, though varying from the proper word. This Canada creek reaches Wood creek in the town of Rome, and West Canada creek is part of the east line of the county.

Ca-no-wa-rogh'-are, *head on a pole*, was described as "a new village of the Oneidas" in 1762. It is now Oneida Castle, south of Oneida. The name is variously written, this being a Mohawk form. Johnson built a fort within the limits of the present village, on the right bank of the creek and south of the Seneca turnpike.

Che-ga-quat'-ka, *kidneys*, is Morgan's name for Whitestown creek and village, and New Hartford, both villages having this Indian name from the creek.

Che-nan'-go river rises in this county, and the Moravians called it Anajotta, as leading to Oneida.

Date-wa'-sunt-ha'-go, *great falls*, was assigned to Trenton Falls by Morgan. The next name is his.

Da-ya'-hoo-wa'-quat, *a carrying place*, the Mohawk river above Herkimer and the portage at Rome. A. Cusick made it more explicit, *lifting the boat*, at the beginning of the portage.

De-o-wain'-sta was another name for this place, interpreted by Cusick as *setting down the boat* at the end of the portage. The name would vary with the direction of the journey.

Egh-wa'-guy is the eastern branch of Unadilla river on Sauthier's map. It was also written Eghwake in a journal of 1701, and is Eghwagy on Johnson's map of 1771. Van Curler crossed it in 1634.

Ga-na'-doque, *empty village*, was once a village near Oneida Castle. This and the next three are from Morgan.

Ga-no'-a-lo'-hale, *head on a pole*, is Oneida Castle, but thence is applied to Oneida lake and creek as being near. Morgan gives these dialectal variations: Ga'-no-wa-lo-har'-la in Mohawk, Ga-no-wa'-lo-hale in Oneida, Ka-no-wa-no'-hate in Tuscarora, Ga-no-wi'-ha in Onondaga, Ga-no-a-o'-a in Cayuga, and Ga-no'-a-o-ha in Seneca. The name in his list does not quite agree with these.

Ga-nun-do'-glee, *hills shrunk together*. Paris Hill.

He-sta-yun'-twa or Ho-sta-yun'-twa. Camden.

Je-jack-gue-neck is southeast of Oriskany on Evans' map of 1743, and may be a form of Sauquoit, a very variable name.

Ka-da'-wis'-dag, *white field*, is Morgan's name for the village of Clinton.

Ka-nagh-ta-ra-ge-a'-ra, Dean's creek. The first part seems to refer to a lake, but might also to a village or creek. In 1677 the Kan-a-da-ga'-re Oneidas were mentioned.

Ka-na-ta is applied to West Canada creek by Sylvester. He called this Amber creek from the color of the water.

Ka-ne-go'-dick is Morgan's name for Wood creek.

Ken-you-scot-ta, a branch of Oriskany creek, seems to be the same as the next. A. Cusick defined it *rainbow in a misty place*.

Kun-you-ska'-ta, *foggy place*. White creek.

Kuy-a-ho'-ra, *slanting waters* according to French, is Trenton

Falls. An early name for West Canada creek, Guyahora is the same.

Ni-ha-run-ta-quo-a, *great tree*, the council name of the Oneidas, was applied to their town in 1743. Otherwise this is not a place name here. Hiawatha is said to have found a party of Oneidas resting by a great tree which they had cut down. David Cusick's story has been mentioned, but he gave no reason for the name.

Nun-da-da'-sis, *around the hill*, is Morgan's name for Utica in allusion to the way the road swept around the hill east of the city. Another form of this word was U-nun-da-da'-ges, and Morgan gave also the dialectal variations, which are mostly in the prefixes.

On-ei-da is the present form of a word variously spelled, but meaning *standing stone*. Oneiyuta is one form. The French wrote it Onneiout, the Moravians Anajot. This people first lived in the central part of Madison county, having their name from a large upright stone at their early town a little south of Perryville. This was perpetuated by the great boulder at Nichols pond, where they lived in 1615. A stone was selected for their later villages as the national emblem. There is much variety in spelling. The Jesuits mentioned them in 1635 as the Oniochrhonons, and 10 years later spoke of their town as Ononjoté which would refer to the hills rather than a stone. In 1654 they dropped the first syllable of this, bringing the word nearer its present form. On their map of 1665 it is Onneiout.

Sir William Johnson spoke of the meaning of the name in 1771: "They have in use [as] Symbols, a Tree, by which they w^d Express *Stability*. But their true Symbols is a Stone called *Onoya*, and they called themselves Onoyuts a particular Inst^{ce} of wch I can give from an Expedt^t I went on to Lake St Sacrament in 1746, when to show the Enemy the strength of our Indⁿ Alliances I desired Each Nation to affix their Symbols to a Tree [to alarm] the French; the Oneydas put up a stone wch they painted Red."

Professor Dwight said: "There is a stone too large to be carried by a man of ordinary strength, at some distance eastward from the Oneida village, which some of these people regard with reverence. . . . They say that it has slowly followed their nation in its various removals." It was then in Oneida county and a young man told him he had several times removed it short

distances, his friends believing it had moved itself. Several such stones were described. Thus in Lothrop's life of Kirkland it is said: "Oneida signifies the *upright stone*. There is still standing in the township of Westmoreland, a few miles from the old Oneida castle, an upright stone or rock, of considerable size, rising a few feet from the ground, which tradition, and without doubt correctly, points out as their national altar. Here, in the days of their paganism, from time immemorial, they were accustomed every year to assemble to worship the Great Spirit, and hold a solemn religious festival."

O-ney-da river was an early name for Fish creek.

O-ris'-ka-ny, *nettles*, is derived by Morgan from olé'-hisk, and applied to the creek. The Oneidas often used l for r. Ochriskeny creek is on a map of 1790, and Orisca on earlier maps. It has been interpreted *where there was a large field*, and this is supported by the Indians' complaint in 1765, that a German squatter was on their "*large field Orisca*." In the Clinton papers of 1777 the Indians of Oriscā are mentioned. It is O-his'-heh in Seneca, O-his'-ha in Cayuga, O-his'-ka in Onondaga, Ose-hase'-keh in Tuscarora, Ole'-hisk in Oneida, and Ole-his'-ka in Mohawk. No dialect now gives precisely the usual form, but in 1756 the Oriskeni patent was recorded, and Oriscany creek and Ochriskeny patent are on Sauthier's map. The Rev. Dr Belknap said in 1796: "Between Mr Kirkland's and his sons is the Oriskany creek, which, Mr Deane says, is a corrupt pronunciation of Olhiske signifying 'a place of nettles.' The nettles are very plentiful and large on its banks." While the Mohawk for nettles is ohrhes, A. Cusick said this might be applied to anything growing large in a field.

Ose'-té-a-daque, *in the bone*, is Morgan's name for Trenton village.

Os-ten-ra-gowa-ri-on-ni was an Oneida fishing place mentioned by Bruyas. Ostenra is *a rock*, and this may be the point of rocks above mentioned, though the word is different.

Ot-se-quotte, a lot in Westmoreland was called after an Indian. It is a corruption of the head chief's title, which is O-tat-sheh-te, *bearing a quiver*.

Sau-quoit or Sa-da-quoit creek has been defined *smooth pebbles in a stream*. Morgan's name for this creek and Whitestown seems the same, but has a different form and meaning. In the patent of 1736 it was Sadachqueda or Sahquate. On Sauthier's map it is Sidaghqueda, and Sadaghqueda on one of 1790. Spafford said: "I applied to Judge Dean, the interpreter to the Oneidas, in order to know how to write it. He says it was formerly written Sadaquada, shortened latterly in sound into Sauquait, but that the Indians speak it as if written Chickawquait. Sauquait seems to be the prevailing pronunciation, the very way he writes it."

Shan-an-do'-a creek, *great hemlock*, was called after the old chief, John Skenandoah, who said he was an old hemlock, dead at the top. It is now a frequent family name. Morgan wrote it Skun-an-do'-wa, and applied it to Vernon Center. He gave the next five names.

Ska'-na-wis, *long swamp*, in Sangerfield.

Ska-nu'-sunk, *place of the fox*. Vernon.

Ta-ga-soke, *forked like a spear*, Fish creek, is one of the many alluding to the point where two streams meet. Another form of the name used for this creek in Tegeroken, interpreted *between two mouths*, varying little from Tioga. This is in Annsville.

Te-o-na'-tale, *pine forest*. Verona.

Te-ya-nun'-soke, *a beach tree standing up*, is Ninemile creek in the town of Floyd. Though a tributary of the Mohawk it suggests a preceding name.

The-ya-o'-guin, *white head*, a name for either Rome or Oneida lake in 1748, but probably the latter from the name, which seems a corruption of Tethiroguen, an early name for the lake, also referring to something white. This is a French form.

Ti-an-a-da'-ra or Unadilla, is variously written. Its head waters are in Bridgewater, and Van Curler noted its southerly course in 1634.

Tuscarora was given by Evans, on his map of 1743, as the source of Oneida creek, but it was farther west, being easily identified with Chittenango creek.

Twa-dah-ah-lo-dah-que, *ruins of a fort*, is another name for Utica from the ruins of old Fort Schuyler, sometimes called Fort Desolation in frontier warfare.

While this large country has many Indian names of streams, it has few of Indian villages, as the Oneidas had none there for a long time, though their reputed territorial limits were at Little Falls. In fact their villages were all in Madison county till they placed the Tuscaroras there, and for the most part in the drainage of Oneida creek.

ONONDAGA COUNTY

Am-boy is an introduced Algonquin name, applied to a hamlet on Ninemile creek. According to Heckewelder it is derived from Em-bo'-li, *a place resembling a bowl* or bottle, and properly belonging to a bay or pond.

An-non-i-o-gre may be an error in transcribing, or it may have been a small village between Limestone and Butternut creeks. Father Lamberville dated a letter at this place in 1686, he being there alone. It gave news from Onondaga about Oswego Falls, etc. Onondaga had recently been removed to Butternut creek, and it is conceivable that that place may have been meant.

Ca-hung-hage is the name of Oneida lake on a map in the Secretary of State's office.

Caugh-de-noy' is from T'kah-koon-goon-da-nah'-yea, *where the eel is lying down*. It is still a fine eel fishery. Quaquendenalough is the same place on Sauthier's map, suggesting the same word, but a different interpretation has been given this. It was an Onondaga fishing place in 1753, but the Oneidas claimed rights there at a later day.

Chit-te-nan'-go creek, on the northeast line of the county, has been already noticed, and was also called Canaseraga and Tuscarora.

De-a-o'-no-he, *where the creek suddenly rises*, is Limestone creek at Manlius. Clark said: "Limestone creek passing through Manlius — Indian name, Te-a-une-nogh-he — the angry stream or Mad creek, otherwise, a stream that rises suddenly, overflowing the country through which it passes." The name is quite appropriate.

De-is-wa-ga'-ha, *place of many ribs*, is Morgan's name for the town of Pompey. In the 11 names following the first form of each is Morgan's.

De-o'-nake-ha'-e, *oily water*, is given by him as Oil creek in this county. I know of no such stream, nor does it appear on his map.

De-o'-nake-hus'-sink, *never clean*, is Christian hollow.

De-o'-sa-da-ya'-ah, *deep basin spring*. He said this meant "the Iroquois in their journeys upon the great thoroughfare." A journal of Colonel Gansevoort's party in 1779 speaks of it as the "Sunken spring in the road." It is also mentioned in the land treaties of 1788 and 1795, but in no others. By a natural change of the initial letter J. V. H. Clark made this Te-ungh-sat-a-yagh, interpreting it *by the fort at the spring*, and adding: "Near this spring was anciently the easternmost settlement of the Onondagas. They had at this place an earthen fort, surrounded with palisades. There were always stationed at this place a party of warriors, to hold the eastern door of the nation." Neither in history, in the name or on the spot is there any evidence of this. The first definition is substantially correct.

De-o'-wy-un'-do, *windmill*, is from an early windmill on Pompey hill.

Ga-ah'-na *rising to the surface and then sinking*, is connected with an unrecorded tale of a drowning man in Otisco lake. A. Cusick's definition harmonized with this, *being the last seen of anything*, but he did not know the allusion.

Ga-che'-a-yo, *lobster*, is Limestone creek at Fayetteville, meaning that fresh-water crayfish were abundant there. The Onondaga name for this crustacean is o-ge-a-ah, meaning *claws*.

Ga-do'-quat is an Oneida name for Brewerton, which A. Cusick defined *I got out of the water*. It may allude to fording the river or landing from the lake. In 1654 Father Le Moyne was carried from a canoe to the shore on an Indian's back, lest he should get wet. The place has many names, as might have been expected.

Ga-na-wa'-ya, *at the great swamp*. Assigned to the village of Liverpool and its vicinity, but is properly Cicero swamp.

Ga-nun-ta'-ah, *material for council fire*, a name for Onondaga lake, but the definition may be doubted. A. Cusick defined it *near the village on a hill*; that is, Onondaga. The Indians now call it Oh-nen-ta-ha. The early French form was Ganentaa and Kaneenda the English.

Ga-sun'-to, *bark in the water*, is the name of Jamesville and of Butternut creek at that place. Clark said of the creek: "Indian name *Ka-soongh-ta*, formerly called by the whites, 'Kashunkta,'

literally, barks in the water or a place where barks are placed after being peeled in spring, that they may not curl in summer, and thereby become unfit for covering their cabins for winter, or that they may always be in readiness for use." I had precisely the same account from the Indians. The town of Onondaga, burned in 1696, was on the east side of the creek, near the present reservoir.

Gis'-twe-ah-na, *little man*, an Indian village near the present village of Onondaga Valley, according to Morgan. This location of a village seems an error, the nearest town being on Webster's Mile Square, quite a distance south. The allusion, however, is to the ravines west of Onondaga Valley, where the Indians say the friendly but unseen pigmies, or little men, lived and frolicked.

Goi-en-ho, *a crossing place*, was a name for Oneida lake in 1655. It has been mentioned and probably belonged to Brewerton.

Ha-nan'-to, *small hemlock limbs in the water*, is Morgan's name for Skaneateles creek and Jordan. An old map has the same name. Clark said: "It is called *Hanauttoo*—water running through thick hemlocks, or hemlock creek"; an appropriate name. Elias Johnson said the Tuscaroras had a settlement there, called Kan-ha-to, *limbs in the water*, but there was no such village.

Kach-na-wa-ra'-ge, *red or bloody place*, was a ledge on Chittenango creek, below Butternut in 1700. Kaquewagrage and Kachnawaacharege were the same. Clark erroneously placed the name at Oswego Falls and ascribed it to Le Mercier. It will be found on Romer's map and in the account of his journey.

Kah-che'-qua-ne-ung'-ta is Clark's name for Onondaga West Hill, and he added: "On Mitchell's map of the British and French dominions in America, this range of hills is called 'Tegerhunkserode mountains,' and in an ancient Dutch map they are called the 'Table mountains.'" According to the trust deed of 1726, however, Tegerhunkseroda was a hill of the Cayugas. On a map of 1839 Onondaga Hill appears as West Hills. Morgan gives the full prefix to the name first mentioned, making it Te-ga-che'-qua-ne-on-ta, *hammer hanging*. The allusion is now forgotten.

Kah-ya-hoo'-neh, *where the ditch full of water goes through*, is one of Clark's names for Syracuse.

Kah-yah-tak-ne-t'ke-tah'-keh, *where the mosquito lies*, is A. Cusick's name for Cicero swamp near Centerville. I received a

number of names from him and many definitions. The great mosquito, slain by Hiawatha, is supposed to have died and decayed in this swamp, originating the smaller forms.

Kah-yung-kwa-tah-to'-a, *the creek*, is one of Clark's names for Onondaga creek.

Kai-ehn'-tah, *trees hanging over the water*, is Cusick's name for Ninemile creek. Clark's name for its estuary at Onondaga lake, Kia-huen-ta-ha, seems the same word.

Kai-oongk is one of Clark's names for Otisco lake. This is a name for the *wild goose*, from its note.

Clark called "Green pond, in the town of De Witt, Kai-yah-koo, *satisfied with tobacco*," and said that the main trail from Oneida to Onondaga passed near this pond; which is possible though it seems farther south, but trails varied at times. An Indian woman lost her child and was told that an evil spirit had borne it away. It could not be regained, but the Great Spirit would keep it safe if she and her family would cast some tobacco into the lake every autumn. This was done till the white settlement, and hence came the name of Kai-yah-koo, *satisfied with tobacco*. I could not find this pretty story among the Onondagas, but a few miles away, but was told that both place and interpretation seemed erroneous. Green lake, near Kirkville, was a customary halting place between Onondaga and Oneida, and here they satisfied themselves with a smoke, but the name of that place was Kai-yahn'-koo, and it meant a *resting place*. There seems no doubt of its significance. Green pond, however, had good stories of the Stone Giants and False Faces, the latter once making it their secret resort.

Ka-na-sah'-ka, *sandy place*, was Brighton, now included in the south part of the city of Syracuse. In the sand there were the footprints of the great mosquito and Ta-en-ya-wah'-kee, his pursuer. They were much like those of a bird. Hiawatha is sometimes the pursuer.

Ka-na-ta-gó-wa, *large village*, is that at the present council house. At one time there were other small hamlets on the reservation.

Ka-na-wah-goon'-wah, *in a big swamp*, is Cusick's name for Cicero swamp, and is much better than Clark's. His is "Ka-nugh-wa-ka—where the rabbits run—great swamp, where there is plenty

of game." This is an enlarged idea, *great swamp* being the actual definition.

Ka-ne-en'-da, at the inlet of Onondaga lake, was frequently mentioned about the year 1700, as a port for Onondaga, then some miles away on Butternut creek. It was the English form of Ganentaa, and was sometimes applied to the lake. Colonel Romer wrote it Canainda.

Ka-no-a-lo-ka is the name for Oneida lake on Thurber's map, meaning *head on a pole*, and derived from the name of Oneida Castle.

Ka-no-wa'-ya, *skull on a shelf*, is Morgan's name for Elbridge, but it scarcely differs from his name for Cicero swamp, and I strongly suspect it should apply to the many swamps in the north part of the town.

Ken-tue-ho'-ne, *a river which has been made*, is Cusick's name for Syracuse, differing somewhat from that of Clark. The Onondagas call the city Sy-kuse.

Ke-quan-de-ra'-ge was said to be the only rapid on the Oneida river in 1792, which is not literally true, but it is now Caughdenoy. A. Cusick defined this as the *red place*.

Ki-ech-i-o-i-ah-te was Butternut creek on Romer's map.

Kot-cha-ka-too, *lake surrounded by salt springs*, is Clark's name for Onondaga lake, but *lake* is not implied. A. Cusick applied Ka-chik-ha'-too, *place of salt*, to the salt springs and works. Morgan has also the name of Te-ga-jik-ha'-do, *place of salt*, for Salina. It will be observed that in many words the initial syllable is dropped in common use. As the Indians used no salt in early days their name for it meant something sour or disagreeable.

Ku-na'-tah, *where the hemlocks grow*, is a local name on the Onondaga Reservation, near A. Cusick's.

Kun-da'-qua, *the creek*, for Onondaga creek, is contracted from a name already given. Mr Clark had this from a map made by Mr Thurber of Utica, which is in the library of the New York Historical Society.

Ku-ste'-ha, *to the stony place*, is another place on the reservation.

Nan-ta-sa'-sis, *going partly round a hill*, is Morgan's name for a village on the west side of the valley, 3 miles south of the present Onondaga Castle. The location is clearly erroneous.

Na-ta'-dunk, *pine tree broken, with top hanging down*, is his name for Syracuse. Clark gives a fuller form of the last, saying: "The estuary of the creek and neighborhood of Syracuse, was formerly Oh-na-ta-toonk, *among the pines*." It was given to me as Tu-naten-tonk, *a hanging pine*.

Oh-nen-ta-ha, a present Indian name for Onondaga lake, already mentioned.

"Ohsahaunytah-Seughkah—literally *where the waters run out of Oneida lake*," is Clark's name for Brewerton. In this case Seughkah is the name of the lake.

Oneida lake and river had their name from the *people of the stone*.

Onida-hogo is the name of this lake in Capt. Thomas Mackay's journal of 1779. Onida-hogu is *many stones*, but may also be defined *Oneida lake*.

On-on-da'-ga, *on the mountain*, and thence *people of the mountain or great hill*. To express people in full Rònnon was formerly added. Among themselves the Indians now pronounce is On-on-dah'-ka, but in talking to white people they usually give the long instead of the broad sound to the third vowel. The name was first known to the whites in 1634. The Relation of 1656 says that "Onontae', or, as other pronounce it, Onontagué, is the principal dwelling of the Onontaeronons." In the Relation of 1658 is an explicit and correct definition: "The word Onnonta, which signifies a mountain in the Iroquois tongue, has given name to the town called Onnontae', or, as others call it, Onnontaghé, because it is on a mountain, and the people who dwell there call themselves Onnontaeronnons from this, or Onnontagheronnons."

In his *Essay of an Onondaga Grammar* Zeisberger uses gachera for *on* or *upon*, and gives ononta for a *hill*, or *mountain*, and onontachera as *upon the hill*. The latter meaning he gives to onontacta. Spafford said: "Onondaga is purely an Indian word, signifying a swamp under or at the foot of a hill or mountain." This is erroneous, but he added: "Onondagahara, a place between the hills. I wish the people of Onondaga Hollow would take a hint from this, and let their village be 'Onondagahara,' and that on the hill 'Onondaga,' the capital of the county of Onondaga." In the earlier edition he said: "Onondaga on the authority of Mr

Webster, interpreter to the Oneidas, signifies in the dialect of the Indians, a swamp under, or at the foot of a hill or mountain." Mr Clark referred to this and made special inquiries about the word. He said: "From the best information we have attained we set it down as the 'residence of the people of the hills,' the word swamp having no connection with it." The successive towns were at first on the hills near Limestone creek, but the name followed the later sites on lower lands. The Oneida and Oswego rivers once had this name, and Onondaga lake and creek retain it.

O-nun-da'-ga, *on the hills*, is Morgan's name for the creek.

O-nun'-o-gese, *long hickory*, is his name for Apulia, and may be compared with names used by the Moravians.

O-ser-i-gooch, the large lake in Tully, was so called by Spangenberg in his journal of 1745.

Oswego, *flowing out*, an old name for Seneca river in its downward course.

Ote-ge-ga-ja-ke, for Pompey and Lafayette, is correctly given by Clark as *a place of much grass openings or prairies*. This alluded to the many fields abandoned as the Onondagas removed their villages, for they occupied several places in these towns.

Mr Clark added: "Another name given to this locality, not often repeated, and about which there is much superstitious reserve, is *Ote-queh-sah-he-eh*, the field of blood or bloody ground—a place where many have been slain. It has been said that no Indian ever visits this neighborhood. They certainly very much dislike to converse about it. A. Cusick did not know Pompey by this name, but defined it as *blood spilled*. There is no evidence of early battles there, but the allusion is to the numerous cemeteries. In Iroquois speech even a peaceful death might be considered as the shedding of blood. Thus, in one of the condoling songs the people are reminded that their great men, warriors, women, and even little children were daily borne into the earth, "so that in the midst of blood you are sitting. Now, therefore, we say, we will wash off the blood marks from your seat." Thus to call a place a field of blood might be merely to say it was a place where many were buried. Many illustrations could be cited.

O-tis'-co or Otskah lake appears as Ostisco on a map of 1825. Spafford said: "Otisco is from Ostickney, signifying *waters much*

dried away"; perhaps from an idea that the lake was once much larger. The derivation is reasonable. Zeisberger has the Onondaga word *ostick*, *the water is low*; in the perfect tense, *ostiqua*, *the water has been low*. It might also come from *Us-te-ka*, the name of its outlet, but there is less resemblance in this, and originally the lake had the appearance of subsidence.

O-ya-ye'-han, *apples split open*, is Morgan's name for Camillus.

Qua-quen-de'-na, *red place*, according to A. Cusick, is on Sau-thier's map, and apparently at Caughdenoy.

Qui-e'-hook, was defined as *we spoke there*, by A. Cusick, and there was a consultation there about a fort. It was a creek flowing into, not out of Oneida lake in 1700. Its correct location appears on Romer's map of that year, where it is applied to Chittenango creek below Butternut. It was also called Quohock, and was mentioned as "Quiehook by the Ledge called Kagnewagrage about 1½ Dutch mile from the Lake of Oneyda." Clark erred in saying "An Indian village, at Oswego falls, was called by Mercier, 'Quiehook,' and the ledge over which the water falls, he calls 'Kagnewagrage.'" Both names belong to Chittenango creek and a much later day.

Ra-rag-hen'-he, *place where he considered*, as defined by A. Cusick, was a place on Oneida river in 1788.

Sa-gogh-sa-an-a-gech-they-ky, *bearing the names*, is the council name of the Onondagas and was applied to their town in a council held there in 1743. This name was often taken by the principal chief or speaker, as representing the nation, and then was sometimes shortened in common usage, as when we say Tom for Thomas. Another instance of naming this town after this principal chief or council name occurs in the Moravian journal at Onondaga, September 29, 1752: "Next we called on the chief Gachsanaagehti, who is the principal chief of the town, and after whom it has been named Tagachsanaagehti."

Sah'-eh, a name given by Clark to Oneida river, seems a contraction of the first part of the name he assigned to Brewerton. Otherwise it might be derived from o-sā'-ä, *muddy*, in allusion to the lowlands through which the river flows.

Seneca river has its name from an Algonquin word to be considered later. In early days it was known as Onondaga river from its mouth to the outlet of that lake. Above this it was the Cayuga,

as leading to that nation. This must be understood of the upward course. Downward it was the Oswego.

Clark said of Oneida lake :

The Onondagas call it *Se-ugh-ka*, i. e., striped with blue and white lines, separating and coming together again. In order fully to comprehend this interpretation and signification, the person should occupy some one of the high grounds of Manlius or Pompey, where the whole extent of this lake may be distinctly seen some 10 or 12 miles distant. At particular times the surface presents white and blue lines distinctly traceable from its head to its outlet. At such times it is strikingly beautiful, and its Indian name peculiarly significant.

This is a good deal to be comprised in one small word, but it is much like the name and definition given by A. Cusick: *Se-ū-ka*, *string divided in two* (by islands) *and uniting again*. The name is said to have been given by Hiawatha as he passed through the lake. The following two are derived from this.

Se-ū-ka, *Kah'-wha-nah'-kee*, *the island in Seuka* (Oneida) *lake*. This is Frenchman's island according to A. Cusick, but might be applied to the other. In the Onondaga dialect *kahwhanoo* is *island*.

Se-ū-ka, *Keh-hu'-wha-tah'-dea*, *the river flowing from Seuka lake*, i. e. Oneida river. This name differs from Clark's, but has the same meaning and was given by A. Cusick. The last word means *river*, with its current.

Skan-e-at'-e-les, *long lake*, is one form of this frequent name. Morgan gives this as *Ska-ne-o'-dice* in Onondaga and Seneca, *Ska-ne-a'-dice* in Cayuga, *Skon-yat-e'-les* in Tuscarora, *Ska'-ne-o-da'-lis* in Oneida, and *Ska'-ne-a'-da-lis* in Mohawk, the last being nearest the usual local pronunciation. The Moravians wrote it *Sganiatarees* in 1750, having a Cayuga guide. Clark gave the Onondaga form as *Skehnealties*, or *very long lake*, and I received it as *Skan-eaties*. It is *Lac Scaniatores* on the map of Charlevoix. Spafford made a note on this name: "*Skaneateles*, in the dialect of the Onondaga Indians, signifies long, and the lake has its name from them . . . The inhabitants say I must write this *Skaneateles*, but why they do not tell me."

It will be observed, however, that the present name has the Mohawk form. There is a groundless but persistent belief that this

means *beautiful squaw*, but all good authorities, including the Onondagas, assert that it means merely *long lake*. So strenuous was the local opposition to this prosaic definition, that Mr Clark put on record the testimony of two principal chiefs of the Onondagas on this point, in 1862. Among other things they said:

We would here distinctly state that we have never known among the Indians the interpretation of Skaneateles to be "beautiful squaw," nor do we know of any tradition among the Onondagas, connected with Skaneateles, that has any allusion to a "beautiful squaw," or "tall virgin," or any "female of graceful form." The Onondagas know the lake by the name Skeh-ne-a-ties, which, literally rendered, is "long water." Nothing more or less. We have inquired of several of our chief men and women, who say that it is the first time they have ever heard that Skaneateles meant "beautiful squaw." They, as well as ourselves, believe such interpretation to be a fiction.

So-hah'-hee, the name given by Clark for the Onondaga outlet, is the same as the title of one of the principal chiefs, which means *wearing a weapon in his belt*. It may be a corruption of o-sā'-ā, *muddy*, a name applied to putty and paste, and quite appropriate for the marly shores.

Sta-a'-ta is his name for the east branch of Onondaga creek, *coming from between two barren knolls*.

Ste-ha'-hah, *stones in the water*, is the present Indian name of Baldwinsville, in allusion to the rifts or to two large boulders in the river above the village. It was one of the six great Onondaga fishing places, and was under charge of Kaghswuhtioni in 1753.

Swe-noch-so'-a was Zeisberger's name for Onondaga creek in 1752, but he wrote it differently at other times.

Swe-nugh'-kee, *cutting through a deep gulf*, is Clark's name for the west branch of Onondaga creek. A. Cusick gave the name of Sweno'ga for this, defined as *a hollow*.

Ta-gu-ne'-da, a name for Oneida Lake on Thurber's map.

Tah-te-yohn-yah'-hah or Tah-te-nen-yo'-nes, *place of making stone*. Onondaga Reservation quarries.

Ta-ko-a-yent-ha'-qua, *place where they used to run*. Old race track at Danforth.

Ta-te-so-weh-ne-a-ha'-qua, *place where they made guns*. Navarino.

Te-ger-hunk'-se-rode. Onondaga West Hill on Mitchell's map.

Te-ka-jik-ha'-do, *place of salt*, is Morgan's name for Salina.

Te-ka'-ne-a-da'-he, *lake on a hill*, is his name for Tully and its lakes.

"Te-kanea-ta-heung-ne-ugh—*Very high hills, with many small lakes, from which water flows in contrary directions*. It implies, also, an excellent hunting ground." Clark applied this to Fabius, Tully, Truxton, etc., but included too much in his definition. For these lakes as a group A. Cusick gave the name of T'ka-ne-a-da-her-neuh, *many lakes on a hill*. These ponds have several legends, but without relation to the name.

Te-ka'-wis-to'-ta, *tinned dome*, is Morgan's name for the village of Lafayette.

Te-o-ha'-ha-hen'-wha turnpike crossing the valley is his name for Onondaga Valley. Clark gave it as "*Teuaheughwa*—where the path crosses the road." A. Cusick called it Tu-ha-han'-wah, *to the crossing road*, i. e. in going from the reservation to the road leading west.

Te-thir'-o-quen and Tsi-ro-qui were French forms of early names of Oneida lake and outlet, referring to something white. The first name is in the Relation of 1656, but afterward had many variations. On the Jesuit map of 1665 appears Lac Techiroquen. Greenhalgh wrote it Teshiroque in 1677. In 1728 the French spoke of "the Lake of Thecheweguen, or of the Oneidas."

Teu-nen'-to, *at the cedars*, is A. Cusick's name for Cross lake. Others will follow from various sources.

Te-ungt'-too, *residence of the wise man*, is the name of this lake according to Clark. He added: "There is a singular tradition alive, among the Onondagas, respecting an aged and very wise chief, who lived on the eastern shore of this lake many hundred years ago. His name was Hiawatha." Clark first gave this legend in an extended form. Hiawatha was at first an Onondaga chief, but was adopted by the Mohawks, among whom his successors yet rule. Teonto was Schoolcraft's name for this lake. According to the Onondagas in 1752 it was Och-schu-go-re who founded the fishery near the lake.

Teu-ne-a-yahs-go'-na, *place of big stones*. Geddes.

Te-u-swen-ki-en'-took, *board hanging down*. Castle hotel on reservation line.

"*Te-u-ung-hu-ka*—meeting of waters or where two rivers meet," is Clark's name for Three River point. A. Cusick gave this as *Teu-tune-hoo'-kah*, *where the river forks*. It is a variant of Tioga.

Te-was'-koo-we-goo'-na, *long*, or rather *big bridge*, this being more literal. It is a modern name for Brewerton.

Te-yo-wis'-o-don, a place on the river west of Brewerton, mentioned in 1788, was defined by A. Cusick as *ice hanging from the trees*.

In 1747 the French were informed that there were "many Dutch and Palatine traders at the place called Theyaoguin, who were preparing to come and do a considerable trade at Choueguin." E. B. O'Callaghan thought this the portage at Rome, N. Y., but the name suggests Oneida lake and Brewerton. Theyaoguin, *white head*, was a name given to King Hendrick, but here it may suggest the eagles so common on the lake.

Ti-oc'-ton is Cross lake on the map of Charlevoix. This and the next may be a contraction of Tionihhohactong, *at the bend of the river*. Compare Totiakton, the Seneca town, with this, and it seems certain.

In 1750 the Moravians mentioned that the Seneca river flowed through Lake Tionctong or Tionctora, being Cross lake.

Tis-tis was a name for Ninemile creek, mentioned by Cammerhoff in 1750, and perhaps named from Otisco lake. Near it was a place they called the French Camp, finding paintings on the trees there made by Canadian Indians.

T'kah-en-too'-tah, *where the pole is raised*. South Onondaga.

T'kah-nah-tah'-kae-ye'-hoo, *old village*, a place on the east side of the reservation.

T'kah'-neh-sen-te'-u, *stony place*, or *stones thrown on the road*. A place on the Cardiff road.

T'kah-skoon-su'-tah, *at the falls*. Falls on the reservation.

T'kah-skwi-ut'-ke, *place where the stone stands up*. Perhaps the high brick chimneys of the salt works at Liverpool were intended, the name belonging there. It is a Seneca word, sometimes shortened by dropping *Te* from the prefix.

T'kah-sent'-tah, *the tree that hangs over*, or *one tree falling into another*, is another of Cusick's names for Ninemile creek.

Tou-en'-ho was an Indian hamlet south of Brewerton in 1688.

Tu-e-a-das'-so, *hemlock knots in the water*, is described by Morgan as a village 4 miles east of Onondaga Castle. It is not quite 3, and was occupied in the later colonial period. Locally it is known as Indian Orchard. Conrad Weiser called it Cajadachse in 1743. The Moravians termed it Tiatachtont, Tiachtont, Tiojachso, etc. The last is like the later name. The first of the three might be derived from Untiatachto, meaning *astray*, according to Zeisberger. It would then be *a village which had gone astray* from the main body, and this name seems distinct from other forms. The Black Prince died there while returning from Pennsylvania in 1749.

Tu-e-yah-das'-soo, *hemlock knots in the water*, is Green pond, west of Jamesville, and the appropriateness of the name is evident to any one looking down on it from the high cliffs around. This is Clark's Kai-yah-koo, but Tueyahdassoo is the present Onondaga name. Thence, perhaps, came the name of the village at Indian Orchard, a few miles south.

Tu-na-ten'-tonk, *hanging pine*, is Cusick's name for Syracuse.

Tun-da-da'-qua, *thrown out*, was given by Morgan as a name for Liverpool creek. The only stream near that village is Bloody brook. On his map the name is applied to a tributary of Oneida river, which seems to be Mud creek. Had it been at Liverpool the reference might have been to the canal excavations. On the creek the allusion is not clear.

U-neen'-do is Morgan's name for Cross lake, and he defined this *hemlock tops lying on water*. Interpretations vary much.

Yu-neen'-do is the same lake on Thurber's map, and both are probably equivalent to Teunento.

Zi-noch-sa'-a, *house on the bank*, was a name for Onondaga creek in 1750, when the west bank was newly settled. It was written Swenochsoa in 1752, and Zinschoe and Zinochtoe at other times.

Zi-noch-sa'-e was also a name for Onondaga lake in 1750, but this was probably from receiving the creek. This and the preceding appear in the Moravian journals.

ONTARIO COUNTY

Originally this county bordered on Lake Ontario, the meaning of which Father Hennepin twice mentioned: "The river of St Lawrence derives its source from Lake Ontario, which is likewise called

in the Iroquois language, Skanadario, that is to say, *very pretty lake*." Also, "The great river of St Lawrence, which I have often mentioned, runs through the middle of the Iroquois country, and makes a great lake there, which they call Ontario, viz: *the beautiful lake*." It had other names noted elsewhere, and the Senecas sometimes called it Ohudeara. They were mostly living in this county when Champlain called it after them in 1615, mentioning the lake of the Entouhonorons, who were living west of the Iroquois. He afterward said: "The Antouhonorons are 15 villages built in strong positions . . . The Yroquois and the Antouhonorons make war together against all the other nations, except the Neutral nation." This was the customary later distinction by the French of Lower and Upper Iroquois, classed by the Dutch as Maquas and Senecas.

Ah-ta'-gweh-da-ga is Morgan's name for Flint creek, usually translated *flint stone*. Schoolcraft has atrakwenda for *flint* in the Cayuga dialect, and ahtehgwendah in the Seneca.

An-ya-ye, Anyayea, Anaquayaen, and Anagaugoam are among the variants of Honeoye in the journals of Sullivan's campaign.

Ax-o-quen'-ta is also Flint creek. In the Cammerhoff journal of 1750 it is said: "We came to a creek that is called Axoquenta, or Firestone creek."

Ca-na-da-gua is a name given to Skaneateles lake in the Jenkins journal of 1779. It suggests Canandaigua, but he had already mentioned that.

Ca'-na-dice or Ska'-ne-a-dice is *long lake*, the former name being that applied to the town and sometimes to the lake. The latter is more commonly termed Skaneateles. It had other names and a variation will be found in Grant's journal of Sullivan's campaign, where he speaks of "Aionyedice, otherwise Long-narrow Lake." In another journal of that year it is mentioned as a "small lake called Konyouhyough (Narrow gut)." On Lodge's map it is "Conyeadice Lake; English, the Long Narrow Lake." Marshall said, of another time, that Sga'-nyiu-da-is, *Long lake*, was then called Scanitice. The name is equivalent to Skaneateles elsewhere.

Ca-na-go'-ra was a Seneca town of 1677 and had other names.

Ca-nan-dai'-gua is given by Morgan as Ga'-nun-da-gwa, *place selected for a settlement*. Spafford said of this: "Pure Indian. Canandaigua being a *town set off* in the dialect of the Seneca In-

dians." In 1763 it was mentioned as Canaderagey, a friendly Seneca town. Farther west the Senecas were hostile to New York. In the journals of Sullivan's campaign it appears as Kennendauque, Kanondaqua, Kanadalaugua, and in other forms. On Lodge's map it is "Kanondaque, the Chosen or Beautiful Lake." In Shute's journal of this campaign it is "Chosen Town or Canandague." Other forms will be given later. The lake had its name from the town.

Ca-na-sa-de'-go is west of Seneca lake on Kitchin's map. This erroneous form is frequent. It was the Canadisega of 1763 and will be mentioned again.

Ca-no-en-a-da was a Seneca town of 1677.

Ca-nough, an Indian farm beyond Honeoye lake in 1779. Ganno by itself signifies *cold*.

Chi'-nos-hah'-geh or St Michel's, a town of adopted Hurons, was on Mud creek in East Bloomfield. Marshall defined this *on the slope of the valley*, giving the same name to the creek. He thought this was Gannogarae.

Da-non-ca-ri-ta-rui was a Seneca town mentioned by Lahontan, and named from Onnonkenritaoui, a resident chief in 1672. The site is somewhat uncertain, having been sometimes assigned to Livingston county, in which a fuller note is given.

Dya-go-di'-yu, *place of a battle*, is Marshall's name for a spot near Victor, where the Senecas ambushed De Nonville in 1687.

Lake of the Entouhonorons, Champlain's name for Lake Ontario, seems derived from Sonnotoueronons, the proper name of the Senecas.

Ga-en-sa-ra was one name of the Seneca capital in 1687.

Gah-a'-yan-dunk, *a fort was there*. Fort hill in Victor.

Ga-na-ta'-queh is used for Canandaigua in Cammerhoff's journal.

Gan-da-gan was one name of the principal Seneca town in 1657. It was on Boughton hill.

Gan-dou-ga-ra-e', or St Michel, was a Seneca town in 1670, peopled with Hurons, Neutrals and Onontogas. It was mentioned as Gannongarae' in 1687, a small town but a short league from Gan-niagaro, which was on Boughton hill, near Victor.

Ga-nech-sta-ge, a town near Geneva, appears in Cammerhoff's

journal. One village of this name had been deserted and a new one built.

Gan-na-ga-ro was the printipal Seneca town in 1677, though De Nonville thought Totiakton larger 10 years later. It was on Boughton hill and was the mission of St James. If corrupted it may have been originally *great village*. A. Cusick thought it might mean *she lived there*, or else had a reference to many animals. It had other names, and occupied a commanding situation.

Ga'-noon-daa-gwah', *a chosen town*, is given by Marshall for Canandaigua. He derived it from gan-on-da, *town*, and gaa-gwah, *it was selected*.

Ga-non'-da-eh, *village on a hill*, is Marshall's name for a place on the east bank of Honeoye creek, where the turnpike crosses the stream. This has also been written Ga-nun'-da-ok.

Ga-o'-sa-ga-o, *in the basswood country*, is Morgan's name for Boughton hill and Victor. Mr O. H. Marshall had this name, slightly varied, from the Seneca chief Blacksnake. It was Ga-o'-sa-eh-ga-aah, *the basswood bark lies there*. According to the old chief the fine spring on the hillside supplied the whole town, basswood bark conductors bringing the water to convenient points. This seems improbable from the situation. After long occupation the town was burned in the French invasion of 1687.

Gar-naw-quash is placed on the site of Kashong on Morgan's map.

One journal of the Sullivan campaign calls Canandaigua lake Genesee, and another has it Chinesee lake.

Hach-ni-a-ge lake and town represent Honeoye in Cammerhoff's journal.

Hon-e-o-ye is Ha'-ne-a-yah, *finger lying*, in Morgan's list. There was an early town near the lake of this name. Marshall wrote it Hah'-nyah-yah', *where the finger lies*, deriving it from hah'-nyah, *his finger*, and ga-yah, *it lies there*. He said an Indian, picking strawberries near the foot of Honeoye lake, had his finger bitten by a rattlesnake. He cut off the finger with his tomahawk and left it lying there. The name varies much, and Hanyaye, Han-neyayuen and Anyayea are some of these. Onaghe suggests it, but is much farther east. Major Fogg, in a journal of 1779, said of Annaquayen, "This took its name from a misfortune which befell

an Indian, viz: The loss of a finger, which the word signifies." On Lodge's map is "Haunyauga Lake. Eng^{sh} the open hand." Hanauyue and Hannyouyie are other forms.

In his account of the Iroquois migrations David Cusick said: "The fifth family was directed to make their residence near a high mountain, or rather nole, situated south of the Canandaigua lake, which was named Jenneatowake, and the family was named Tehow-nea-nyo-hent, i. e. *possessing a door*, now Seneca." This is usually located at Fort hill, Naples, while others place it elsewhere. To this name and that of To-na'-kah is given the meaning of *people of the great hill*.

Ka-na-de'-sa-ga is Ga-nun'-da-sa-ga, *new settlement village* in Morgan's list. It was a little northwest of Geneva, and the name was often given to Seneca lake. It seems to have been mentioned as Canayichagy in 1753. Of course it has many forms in the journals of Sullivan's campaign. Among these are Cunnusedago, Kennesdago, Kanadasago, Kannadasegea, etc. In Tuscarora the place is called O-ta-na-sa'-ga.

Ka-shong', *the limb has fallen*, is the name of a creek and former Indian village, a few miles south of Geneva and on the west shore of Seneca lake. Many names of this place are found in the journals of 1779, some hardly suggesting the present form, but one is Ca-shong. Among others are Gaghcoughwa, Gahgsonghwa, Gaghasieanhgwe, Gothsinguea, Gaghsiungua, etc.

Ko-ho-se-ragh'-e and Ka-he-sa-ra-he'-ra are names for the town on Boughton hill, and are defined by A. Cusick as *light on a hill*. They may be corruptions of a name already given.

Nun'-da-wa-o, *great hill*, is Morgan's name for Naples, on Canandaigua lake.

Nah'-daeh is Marshall's name for Hemlock lake, from o-na'-dah, *hemlock*, and ga-ah', *it is upon*. These trees abound there.

"Negateca fontaine" appears on a map of 1680, and seems the burning spring of La Salle. It excited early attention, and in Colonel Romer's instructions he was told: "You are to go and view a well or spring which is eight miles beyond the Sineks farthest Castle, which they have told me blazes up in a flame when a light coale or fire brand is put into it; yo will do well to taste the said water, and give me your opinion thereof, and bring with you

some of it." Romer did not go beyond Onondaga lake, and made no report of this. Galinée was there in 1669 with La Salle, and said: "It forms a small brook as it issues from a rather high rock. The water is very clear, but has a bad odor, like that of Paris mud, when the mud at the bottom of the water is stirred with the foot. He put a torch in it and immediately the water took fire as brandy does, and it does not go out until rain comes. This flame is, amongst the Indians, a sign of abundance, or of scarcity when it has the opposite qualities. There is no appearance of sulphur or saltpeter, or any other combustible matter. The water has no taste even." This is in the town of Bristol.

O-nagh'-e or On-na'-chee was a Seneca town. In 1720 there was mentioned "One of the furthestmost Castles of the Seneca's called Onahe, within a Day's Journey of Yagerah." In Cammerhoff's journal it appears as "old Indian settlement, where a city by the name of Onnachee is said to have stood, but which is now uninhabited." This was in the town of Hopewell. This journal also calls Canandaigua lake Onnachee, meaning a *place behind some other*.

O-neh'-da, *hemlock*, is Morgan's name for Hemlock lake. The Moravians called the creek and lake Noehnta.

On-ta'-ri-o has already been mentioned. It was not only the name of a great lake, but in its full form is also the title of a principal Seneca chief, and was borne by the prophet of the New Religion. Schoolcraft gave one of his characteristic interpretations of this, ignoring the principal word, *lake*. His analysis was on, increment for *hill*, tarac, *rocks standing in the water*; i.e., *how beautiful*; making this an allusion to the Thousand islands.

O-toch-shia-co, in Cammerhoff's journal, was a place and creek a little west of Onnachee. It is now Fall brook.

Seneca lake and town. In the Revolutionary War the lake sometimes had this name, which is not an Iroquois word but an Algonquin name of the nation. It will be treated under the head of Seneca county.

In Dr Campfield's journal of 1779 he spoke of Honeoye lake, and said it was "one of the three lakes called Seneke—and it is said to be the source of the little Seneke river." This river was the Genesee.

She-na-wa-ga or Shenanwaga appears in a journal of 1779, and was the village burned at Kashong.

Sin-non-do-wae-ne was the principal Seneca castle in 1720, retaining the old name in another place. It is a variant of Sonnon-touan, *gréat hill*, and was probably often used in a general way.

Son-nont-ho-no-rons or Sonnontouans, *great hill people* was the Iroquois name of the Senecas as commonly used. As a place name it came from ononta, *hill*, and gowana or wan, *great*. In the Relation of 1635 the country is termed Sonontoen, and in that of 1670 appear the "Tsonnontouans, or Nation of the Great Mountain."

Thau-gwe-took was a prehistoric Seneca fort and council fire west of Seneca lake, according to D. Cusick.

Zin-no-do-wan-ha, mentioned in 1689, seems to be Sinnondo-waene.

While some early towns were in Monroe county, many later Seneca villages were near Genesee river, and a few can be assigned to their exact places only by careful study, such as has been given to the subject by Messrs Clark, Conover, Harris and Marshall.

ORANGE COUNTY

All the Indian names in this county belong to Algonquin dialects.

A-i-as-ka-wost-ing is the name of some high hills on the Evans patent, west of Murderer's Kill. This patent was vacated in 1699.

A-las-ka-ye-ring mountains are now the Minisink hills. The name seems a variant of the last.

An-nuck was a part of the Evans patent, and seems to mean *a filthy place*.

Ar-ack-hook was the Indian name for the Tin brook or Thin brook of the Germans. Ruttenber derived this from the Delaware word ahgook or *snake*. In 1701 Robert Sanders asked for a patent "beginning at a fall (i. e. a stream of water) called Arackhook."

As-sin-na-pink creek, according to Ruttenber, is *a stream from the solid rocks*. It is opposite Anthony's Nose, and has also the name of Ach-sin-nik, which would hardly bear the above interpretation.

A-wost-ing lake or Long pond suggests the first name above. It may be derived from awossì, *on the other side*.

Basher's kill is said to have had its name from a squaw called

Basher, who was either killed there or fell under a deer she was bringing home, and was drowned. It may have been contracted from Mombasha. The name occurs elsewhere, but Basha mountain and pond are here.

Cha-van-go-en was on the Evans patent of 1699, and seems a variant of Shawangunk.

Cheese-cocks patent was given in 1701, the name coming from a small tributary of the Ramapo. It was afterward applied to a "tract of upland and meadow," the bounds of which were contested later. It is also said to be the early name of a natural meadow. Freeland derived Cheesecoaks from *chis*, *up* or *high*, and *kauk*, *land*, making it *high land*, but *chees* is a Delaware word for *hide*, and *cheessack* for *fur*, and it may be from either of these, as a good trapping place.

Co-wen-ham's kill, at Plum point, north of the Highlands, was mentioned by Rутtenber. It resembles some Indian names, but is of doubtful character.

The Cushietank mountains are on the map of 1768, and may be connected with the Cashigton Indians of Orange county, called Wolf and Turtle, and mentioned in 1745.

Gil-la-ta-wagh was in the Evans grant.

Jo-gee Hill, in Minisink according to Rутtenber, but now in Wawayanda, was the home of "Kegh-ge-ka-po-well alias Joghern," a grantor of the land in 1684, who lived there after his tribe left. The name suggests that of Joseph Gee, who gave the name of Colchester in Delaware in 1792, but Rутtenber's statement is definite on its Indian origin.

Kack-a-wa-wook was a place on the east side of Paltz creek, at the north end of one line of the tract asked for by Robert Sanders.

Ka-kagh-get-a-wan was on the Evans tract.

Mak-ha-ken-eck, a tract in the Minisink region in 1697.

Mag-ha-wa-e-mus was another tract.

Ma-hack-e-meck was a name for the Neversink river, which was called the Mag-gagh-ka-mi-ek in 1694. It was mentioned later as the "Mouth of the Mackhacamac Branch of Delaware, where the Line settled between New York & New Jersey terminates." Ma-hackemeck is now Port Jervis. It appeared as Maghakeneck, al-

ready mentioned, in 1697, and as Wayhackameck or Little Mines-sing creek in 1719. The reference may be to a fishing place.

Mal-lo-la-us-ly or Ma-re-ten-ge was a pond in the Wallkill valley in 1756.

Mas-ka-eck was land mentioned at Shawankonck in 1702. The reference seems to be to a *grassy place*, from maskeht, *grass*, and locative.

Mat-te-a-wan or South mountains has been defined *white rocks*, but with nothing to support the interpretation. Other definitions will be found under the head of Dutchess county.

Me-mo-ra-sinck was a place on the Evans grant.

Men-a-yack was an island in the Minisink region.

Mer-cla-ry pond was on the Evans tract.

Min-i-sink has a popular interpretation of *land from which the water is gone*.

This is given in Eager's history of Orange county, thus: "Tradition said that before the Delaware broke through the Water Gap the country above was a lake. When this was drained the lands exposed were called Minsies, with the above meaning, and the Indians who settled there took this name. Thence came the present name of Minisink. In 1728 an old settler wrote that this was the best interpretation obtainable." Ruttenber said of this: "Minnisink is from *Minnis*, an island, and *ink*, locality, and not from Minsis, the name of the Wolf tribe of the Lenapes. The name has a very general application to lands, in Pennsylvania as well as New York, known as the Minnisink country. It had its origin in the tradition that the land was covered with water and broke through the mountain at the Water Gap, or Pohoqualin, and is said to mean the land from which the water is gone." This can only be sustained by going back to the primary meaning of an island as a dry place. In my Chippewa New Testament minisink is used for *an island*, and thus Schoolcraft interprets it *place of islands*. In 1697 a conspicuous one was mentioned in Minisink river. The Minisink patent was granted in 1704.

Mis-tuck-y was an Indian village in Warwick. Ruttenber thought this came from miskotucky, which he interpreted as either *red hills* or *plains*. Mishuntugkoo, *it is well wooded*, may be better.

Mom-ba-sha-pond. If this is an Indian name it may be the larger form of Basha or a variant of Mombaccus.

Mon-gaup or Mon-gaw-ping river has been defined *several streams*, in allusion to its three branches, but this is not satisfactory.

Mon-ha-gan is in Wallkill, and also seems to refer to an island.

Much-hat-toes hill is in Windsor, near the south line of Newburgh, and was called Snake hill. Ruttenber derived it from *muhk, red; at, near or by; os, small*; and thence *small red-hill near the river*. Tooker placed it in Columbia county, and defined it *great hill*, which is the meaning of Mishadchu.

Nes-co-tonck may be from nishketeauog, *they make it filthy*. It was in the Evans tract, and north of what was afterward known as McKinstry's tannery.

Ne-ver-sink river, a tributary of the Delaware, has been variously named and defined. Schoolcraft thought it meant *highlands between water*, but applied the name to hills near the sea. Some have derived it from newasink, and interpreted it *mad river*. There is no good ground for this.

Ogh-go-tac-ton was the name of a place for which Sanders asked a patent in 1702.

Pa-ka-da-sank or Pakasank, called Pekadasank in 1699, differs little from a name below but is a stream in the Wallkill valley, at the eastern base of the Shawangunk mountains.

Pa-quan-nack river was mentioned as being near the falls of Pompeton in 1694. It may be derived from *paukunawaw, a bear*, with locative affix, or from *pehik-konik, a small plantation*.

Pa-sak brook is in Monroe. It may be from *pasoo, it is near*, with locative.

Pas-cack river may be in Delaware county. Freeland defined this *burnt lands*.

Pe-en-pack was an Indian settlement in Deer Park, the name referring to a hill. There was a patent for this land.

Pe-ko-na-sink creek is in the west part of Crawford, and is a corruption of Peadadasank creek, thus spelled in a deed of 1694. Spafford said Peconasink was still retained as the name of a tract near the Shawangunk mountains. French mentions Paugh-caugh-naugh-sink and the little creek of the same name.

Pen-han-sen's land was called after Indians living in Deer Park. Pit-kis-ka-ker, high hills west of Murderer's creek.

Po-chuck creek is in Warwick, and Ruttenber said of this: "Po-chuck, a *stream*, and also the district called Florida, seems to retain the root term for bog or muddy land." The derivation is not very evident. Eager says that Pochuck creek and mountain were named from an Indian chief.

Pon-chuck mountain is the one just named.

Pollopel's island, opposite Plum point, is mentioned here to correct an impression that it is an Indian word. Yates and Moulton said: "The island was named *Pollepel* from its resemblance to the convex side and circular form of the bowl of a ladle. *Lepel* in Dutch, is a *spoon*; a *pollepel* is a ladle; and particularly the one with a short handle for beating the butter for the wafel." On Sauthier's map it is Polipel, and Ruttenber says an unfounded Dutch story has been connected with it.

Pom-pe-ton falls were mentioned in 1694.

Poop-loop's kill was north of Assinnapink, and Ruttenber says it was so called from its Indian owner. Poplopen's pond is in Monroe.

Po-tuck creek has had its name derived from petukqui, round. This would be an odd name for a creek, but French says that Wawayanda creek flows into New Jersey and comes again into New York as Potuck creek. In this way this definition might allude to a circuitous route, but a derivation from petukau, *it is going on*, would seem more suitable. Quite as probably it is from pokke, *clear*, and tuk, *river*.

Quas-sa-ick creek enters the Hudson south of Newburgh. The name is derived from qussuk, *stone*, and ick, *place*. Eager says that Newburgh was in the Quassick patent and that Chambers creek was called Quassaick after Indians living there.

Ram-a-po has been defined *stream formed by round ponds*.

Runbolt's Run, in Goshen and west of Woodcock mountain was the home of Rumbout, a signer of the deed for the Wawayanda patent.

Eager said that Rutger's Place in Minisink is a corruption of the Indian word Rutkys, but this is every way improbable.

Schan-we-misch, or Weshauwemis as the Dutch pronounced it,

beech woods, or *place of beech trees*, was south of the Chawangong tract according to the Rev. Mr Scott.

Schun-e-munk, a variant of Shawangunk, is applied to the mountains in Blooming Grove and Monroe.

Sen-e-yaugh-quan is given by Eager as the Indian name of a place where the Swarthouts lived, and defined by him as *bridge across a brook*. There is a moderate ground for this interpretation.

Sen-ka-pogh creek was opposite Anthony's Nose according to Ruttenber, who also gives it the name of Tongapogh. He placed Assinapink creek there but farther north. Sinkapogh creek (now Snakehole creek) was mentioned as the south line of lands bought by Van Cortlandt in 1685, the north line being Assinnapink. A good derivation would be from sonkippog, *cool water*.

Sha-wan-gunk or Schunemunk mountains was written Skone-moghky in some early deeds, and there are many forms. Ruttenber gave a good deal of space to the name, including a synopsis of an address before the Ulster Historical Society by the Rev. Charles Scott. Schoolcraft had derived it from schawan, *white*, and gunk, *rock*, alluding to the white cliffs west of Tuthilltown, but this is not satisfactory. The Dutch wrote it Shawangunk, and the English sometimes Chawangong, as in Dongan's deed of 1684. Originally it was a tract of fine lowland, west of Shawangunk kill, and thence the name spread to the creek and mountain. Scott gave the name as Shawangum, *south water*. This has a fair foundation, though not exact, the Delaware word schawaneu, meaning *south*, and gam-munk, *on the other side of the water*. This would refer to the land.

Ruttenber did not feel sure of all this, and said:

The first part or noun of the word, shawan or chawan, would seem to be from jewan, *swift current* or *strong stream*, or the *rapid water settlement*. * * * Another interpretation is derived from shong, the Algonquin word for *mink*, and um or oma, *water*, or onk, *a place or country*. Still another is derived from Cheegaugong, *the place of leeks*, and has no little force in the abundance of wild onions, which are still found in that section of country. Indeed, so universal is this pest of the farmer there, that they might well have given this name to the stream, the valley and the mountains.

The name is usually derived from schawaneu, *south* or *southward*. Spafford said: "Shawangunk is the Indian name for the tract west of the creek to the mountains. . . . Shawan, in the

language of the Mohegan Indians, signifies *white*, also *salt*; and gunk, a *large rock* or *pile of rocks*. Shawangunk, therefore, is said to have been applied by them to a precipice of white rock of the millstone kind, near the top of these mountains and facing the east." His citations are not fortunate. There is a Shawangunk river or creek.

Sin-si-pink lake is near West Point.

Sko-nan-o-ky, Rutenber says, was "apparently derived from shunna, *sour*, and na, *excellent*, nuk, *locality*—probably referring to the abundance of wild grapes found there." A derivation from sokanön, *rain*, with locative would seem better. It would then be *rainy place*. This is given as the name of an Indian village on the northern spur of Schunemunk mountain and near its base.

Tuxedo is a doubtful name, appearing on early maps as Tuxseto. While he thought it of uncertain origin Freeland called it Tucseto, *lake of clear flowing water*, but there seems no reason for this.

Wa-na-ka-wagh-kin, now Iona island, was mentioned in Van Cortlandt's purchase of 1683. It may be derived from wunnegen, *it is good*, and ahki, *land*.

Wa-nok-sink, *place of sassafras*, is on the Wallkill, near the foot of the Shawangunk mountains. The definition is good.

Wa-ren-sagh-ken-nick was a tract on the Minisink in 1697. It may be derived from woweausin, *winding about*.

Wa-was-ta-wa, the name of one of the grantors of the Wawayanda purchase, was associated with Runbolk's Run.

Wa-wa-yan-da first appeared in 1703, in a petition of Dr Staats. A tract he had bought, called Wawayanda or Woerawin, was "altogether a swamp." It covered all the drowned lands and included more than one tract. Rutenber defined Woerawin from woreco, *handsome*, or woorecan, *good*; and Wawayanda from wewau, *waters*, and wocan, *barking* or *roaring*, describing a high fall or a rapid and roaring stream. Schoolcraft derived it from aindauyain, *my home*, and thought thence might come *our homes* or villages. This is unsatisfactory. A fair derivation might be made from wewundachqui, *on both sides*, but the real meaning is difficult to ascertain. On Long House creek was a supposed council house. The patent covered part of Minisink, Warwick, Goshen and Hamptonburg, and was issued in 1703. A fanciful

and popular meaning has been given to the name, as though it were broken English for *Away, way yonder*.

Weigh-quat-en-heuk, *place of willows*, as usually defined, was near the foot of the Shawangunk mountains.

Wil-le-hoo-sa is a cave in the side of the mountain, 3 miles above Port Jervis and on the east bank of Neversink river. It may be derived from woalheen, *to dig a hole*.

Wi-neg-te-konk, now Woodcock mountain, is a hill in the town of Cornwall. Wunnetue, *good*, with locative, may be the root of this name.

ORLEANS COUNTY

A-jo'-yok-ta, *fishing creek*, is Morgan's name for Johnson's creek, most of which is in this county. It suggests the next, but is too far west.

In speaking of Murray, Genesee county (1813), now in Orleans, Spafford said: "The Anyocheeca creek runs across the n. w. corner to Lake Ontario." This may be Bald Eagle, but is more probably Sandy creek.

Da-ge-a'-no-ga-unt, *two sticks coming together*. This and the next two are in Morgan's list.

Date-geh'-ho-seh, *one stream across another*, is the aqueduct at Medina.

De-o'-wun-dake-no, *place where boats were burned*. Albion.

Ken-au-ka-rent or Kea-nau-hau-sent, now Oak Orchard creek, was the early western line of the Senecas according to D. Cusick, and this is well sustained.

Manitou beach, near Rochester, has the introduced name of the Great Spirit or lesser deity. This is the only Algonquin name here.

Ontario beach is on the lake and near the last.

Ti-ya-na-ga-run'-te creek is on Johnson's map and east of Johnson's Harbor. This was probably Oak Orchard creek and the full form of the next, here referring to an entrance of the country. A. Cusick defined it *where she threw a stick at me*.

To-ron'-to. In 1764 Colonel Dayton mentioned camps at Great Serdas, Runtacot and Toronto, between Oswego and Niagara. The latter seems Oak Orchard creek. Hough has Tho-ron-to-hen, *timber on the water*, for Toronto, and Morgan De-on-do, *log floating upon the water*. Though so many have agreed on this meaning of

Toronto, Gen. J. S. Clark says it is not from Karonto, *a log in the water*, but refers to *a bay*, making a country accessible, as by a door. He derives it from the last two syllables of kaniatare, *lake*, and onto, *to open*, illustrating this by many examples.

To-na-wan'-da swamp has the name of *swift water*, but the meaning here is that the swamp is near Tonawanda creek.

All Indian names here are Iroquois except as noted, their original territory probably including Oak Orchard creek, but they occupied no land west of Genesee river during the Huron war.

OSWEGO COUNTY

Most of this country was in the territory of the Onondagas, but after the colonial period the Oneidas increased their claims. The eastern part originally belonged to them but not the Ontario lake shore, the Onondagas having a village at the mouth of Salmon river in 1654. Nearly all the names are thus Iroquois.

A-han-ha'-ge or Asanhage was a name for Salmon river in 1687. This name varied greatly through the prefix used, but in some cases another name was given to this place.

A-ha-oue'-te' was a name for Oswego Falls in the Relation for 1656. It was mentioned in the account of the journey of 1655 and occurs nowhere else.

Am-boy has its name from a place in New Jersey, and is derived from emboli, *a place resembling a bowl*. It was originally applied to a well sheltered bay.

Cad-ran-gan-hi-e was mentioned in 1687 and has been supposed by some to be Sandy creek of this county, but is probably the stream of that name a little farther north.

Ca-no-ha'-ge, *a creek or river*, is one form of the name already given for Salmon river. It was called Cajonhago in 1687, Cayonhage in 1688, and Cay-hung-ha'-ge in 1726, and is equivalent to Cuyahoga in Ohio. By the French it was long termed La Famine from the hunger of the colonists in 1656, as they passed the place. They had hoped for relief there. It was often called La Grande Famine to distinguish it from a smaller stream of the same name.

Cas-son-ta-che'-go-na was *river of great bark* in 1757, and was placed a little east of Oswego. A. Cusick defined this as *large pieces of bark lying down, ready for building*. Morgan called it

Ga-nun-ta-sko'-na, *large bark*, and applied it to Salmon creek. He should have written it Gasuntaskona, as it appears on his map. It has also been given as Gassonta Chegonar. On the map of Charlevoix Salmon creek is R. de la Grosse Ecorce.

Ca-ta-ra'-qui or Cadaraqui lake, is Ga-dai-o'-que, *fort in the water*, in Morgan's list and is applied to Kingston. This was the Onondaga name for Fort Frontenac, and thence for Lake Ontario. At one time the English used this name exclusively.

Caugh-de-noy', *eel lying down*, is Quaquendena on Sauthier's map, and has been already noticed.

De-non-ta'-che is either Oswego or Salmon river on an early map, probably the former. D. Cusick applied nearly the same name to the Mohawk, calling it "Yenonanatche, i. e., going round a mountain." It is probable that the first letter in this should be T.

En-tou-ho-no'-rons or Antouhonorons was Champlain's name for Lake Ontario, as he entered Oswego county in 1615. It is from the name of the Seneca nation, with whom the Onondagas were sometimes classed.

Ga-hen-wa'-ga, a creek, is Morgan's name for Salmon river and Pulaski, being a variant of a name already given and like the next.

Ga-in-hou-a'-gué was a French form of the same name in 1687, applied to the mouth of the river. In 1684 it was also called "Kaionhouague, where the council was held" between De la Barre and the Onondagas. Some have erroneously placed this farther north.

Gal-kon-thi-a'-ge was one form of the name of Oswego Falls in 1686, but is slightly erroneous in spelling.

A French journal of 1708 said: "At the lower end of the river of Onnontagué, 5 leagues from its mouth, is a place called Gasconchiage," now known as Oswego Falls. In 1726 the French again mentioned the "Fall of Gastonchiagué, 6 leagues from the lake," and on Oswego river. The resemblance to the name of Genesee Falls has occasioned some confusion. Thus when Gaskonchagon was in question in 1741, O'Callaghan's note refers the name to Genesee river, whereas it was the Onondagas in this case who thought of selling, not the Senecas. Gasquochságe was the Moravian form of the name. Bruyas has Gaskonsage, *at the sault*, among his Mohawk words, and said it was thus called from gas-

konsa, *a tooth*, the full meaning being a perpendicular fall in which the white waters shine like teeth.

Ga-so-te'-na, *high grass*, is Scriba creek.

He-ah-ha'-whe, *apples in the crutch of a tree*, is Morgan's name for Grindstone creek. This seems La Petite Famine of Charlevoix.

Ka-dis-ko'-na, *long or great marsh*. New Haven creek.

Ka-hi'-agh-a-ge and Ke-yon-an-ouá-gué are Pouchot's names. for Salmon river, being variants of some already given and meaning merely a river or creek.

Kah-skungh-sa'-ka, *many falls following*, is the present Onondaga name of Oswego Falls, and may be compared with some already given. A variant occurs in David Cusick's history: "By some inducement a body of people was concealed in the mountain at the falls named Kuskehsawkich, (now Oswego). When the people were released from the mountain they were visited by Tarenyawagon, i. e., *the holder of the heavens*."

Ka-na-ta-gi-ron was defined for me as *the creek is already there*. It was applied to a small creek between Sandy creek in Jefferson county and Salmon river.

Ka-so-ag, the name of a postoffice in Williamstown, may be from Kesuk or Kayshaik, *the sky*, an Algonquin word. The only Iroquois words suggesting this to me are kasah, *a burden strap*, to which might be added the locative aug or aga; and soak, *a duck*, which is less probable.

Kuh-na-ta'-ha, *where pine trees grow*, is the present Indian name of Phoenix, there being a fine native grove of these on the river bank.

Mr J. V. H. Clark made an error in applying the names of Quiehook and Kagnewagrage to places on Oswego river. They belong to Chittenango creek.

Ly-com-ing is a name introduced from Pennsylvania, and is said to mean *sandy creek* by Heckewelder, who derives it from leganiton. The resemblance is not very clear and a derivation from lekau, *gravel*, with locative, seems better.

Mexico is an introduced name, from Mexitli, the Mexican god of war.

Ne-at-a-want'-ha is defined by A. Cusick as *lake hiding from river*. This is a small lake a little west of Oswego Falls.

Onondaga Falls was one name for these in colonial times.

Onondaga river was long a name for Oneida and Oswego rivers. In 1721 Charlevoix spoke of it "the river of *Chaugeuen*, formerly the river of Onnontague'."

O-swe'-go, Osh-wa-kee and Swa-geh are forms of a well known name, meaning *flowing out*, or more exactly *small water flowing into that which is large*. Clark said that Hiawatha ascended the hill, and looking on the broad lake said: "Osh-wa-kee, literally, *I see everywhere — see nothing*." This is not the meaning, though it may have been his thought. The English first mentioned the place as Oswego in 1727, and spoke of the lake as "the Osweego Lake" in 1741. Before that they had called Lake Erie by that name. To the Onondagas it is still the *lake at Oswego*. The French had known the upper part of the stream as Riviere d'Ochouéguen as early as 1672, at least; and in 1682 the Onondagas wished to meet Frontenac at Téchoueguen, which was near their town, or to have him come to La Famine. Two years later they proposed a general council with De la Barre at Ochoueguen. This became the usual French form, with or without the prefix. According to Morgan the river had this name only in its downward course. Going up the stream, it was named from the nation to which it first led. For a considerable distance it was thus called from the Onondagas but the French mentioned the lower part as the River Choueguen in 1726. In his gazetteer Mr French erred in deriving this name from Ontiahantaque, which belongs to Salmon river.

Oneida lake and river belong to this county, but have been mentioned.

The Relation of 1656 says: "Otihatangue' is a river which discharges itself into Lake Ontario." This was the mouth of Salmon river and was well described. In the same Relation it is written Ontiahantague' and Oeiatonnehengue', and in the following year Otiatannehengue'. This means a *large clearing*, there being extensive natural meadows there. It was the place at first selected for the French colony, being a noted landing place, and it afterward had the name of La Famine from the hunger of the colonists, who found no food there. Charlevoix erroneously derived this name from a later event, but the name appears two years before De la

Barre's council on this spot. Hough placed the name at the mouth of Black river, but this is a mistake.

Port Ontario is now at the mouth of Salmon river.

Seneca Hill is a postoffice near Oswego river.

In 1687 the Five Nations advised the English to have a fort "at Sowego, a place a dayes journey from Onondage." Apparently this was Oswego, differing little from some early forms.

Se-ū'-ka is the name of Oneida lake, fully considered already.

Se-ū'-ka Kah'-wha-nah'-kee has also been explained. Though near the Onondaga shore Frenchman's island belongs to the town of Constantia. It was the Seven Mile island of the Revolution.

Se-ū'-ka Keh-hu'-wha-tah'-dea is the name of Oneida river and refers to its connection with the lake.

Ten-ca-re Ne-go-ni, *he will scatter his people everywhere*, according to A. Cusick. This was R. de la Planche, now Sandy creek.

Te-qu-a-no-ta-go'-wa, *big marsh*, is a name for Bay creek.

Texas is an introduced name, once belonging to a small tribe in Louisiana and now to a great state.

OTSEGO COUNTY

This county belonged to the Oneidas and Mohawks and its names are all Iroquois except that of the Susquehanna river.

A-di-ga creek, on a map of 1790, is Atege creek on one of 1826. It flows through Otego township, the name being the same. Ategen is *to have fire there*.

Ca-ni-a-da-ra'-ga, *on the lake*, was the early name of Schuyler's lake, and thus it appears on Sauthier's map and that of the New Hampshire grants. It has been revived as Canadarago and Candarago. The last syllable alone indicates locality.

Ka-un-seh-wa-tau'-yea was David Cusick's name for the Susquehanna, probably from a village of that name, but it might mean *river in the forest*. The Iroquois called the Potomac by this name.

Co-ni-hun'-to or Gunnegunter was burned in 1779, about 14 miles below Unadilla, the name suggesting the last. Halsey placed this on an island near Afton, and the name may be from its location on this.

De-u-na-dil'-lo and Unadilla are two forms of an Oneida word, signifying *place of meeting*, as at the forks of the river. The

Mohawk and other dialects vary from this, and it has erroneously been translated *pleasant valley*. In one journal of 1779 it is written Unedelly and Unendilla.

Ga'-wa-no-wa'-na-neh, *great island river*, is Morgan's name for the Susquehanna, and it is well applied.

Kagh-ne-an-ta'-sis, *where the water whirls*, is a whirlpool noted in colonial days as a few miles below Wauteghe.

Ka-ri-ton'-ga, *place of oaks*, is Cherry Valley. If the definition is correct it seems an Onondaga word.

Ka-un-seh-wa-tau'-yea was David Cusick's name for the Susquehanna. A. Cusick gave it as Kah-na-seh-wa-de-u-yea, *sandy*; and in Onondaga as Kah-na-se-u, *nice sand*. The name varied in places, often meaning the river at such a spot. Thus one part was called Scanandanani in 1775, referring to the great plain of Wyoming. The west branch in Pennsylvania had a name which meant *river of long reaches*.

Nis-ka-yu'-na, *corn people*, perhaps better rendered as *extensive cornfields*, is a name locally applied to the so called council rock in Middlefield, two miles north of Clarksville. French said this was thus called by the Indians, and there "various tribes were accustomed to meet the Mohawks in council. In former days the rock was covered with hieroglyphics, but from its shaly nature all are now obliterated." The idea of a council rock there may be safely dismissed.

O-at'-tis creek was mentioned in 1779 as the outlet of Schuyler's lake.

Oc-qui-o-nis, *he is a bear*, if an Iroquois word as it seems, is a name for Fly creek. It barely suggests the Delaware name for *gray fox*.

O-ne-on'-ta, *stony place*. In the *Old New York Frontier* Mr Halsey quotes from the Smith and Wells journey of 1769: "We passed the Adiquetinge on the left, and the Onoyarenton on the right." He thought the last the original of Oneonta.

O-te'-go was probably the same as Atege and Wauteghe. A journal of 1779 mentions it as Otago. It is a large creek, giving name to a town, and there was once an Indian village there. Bruyas defines ategen, *to have fire there*, and Schoolcraft's Mohawk word for fire is yotekha.

Ots-da'-wa creek. This is also the name of a postoffice in Otego.

Ot-se-go creek was also called Otsgo in the Sullivan campaign.

Ot-se'-go. Morgan has Ote-sa'-ga for the lake and Cooperstown, but with no definition. It was mentioned in 1753 by the Rev. Gideon Hawley and written as now. Sauthier's map has Otsega, but it is Ostega on that of the New Hampshire grants. More than a century since Ostenha was one name for the lake, and Cooper said that the large stone at the outlet still retained the name of the Otsego rock when he wrote *Deerslayer*. Father Bruyas gives ostenra as a *rock*; Schoolcraft has otsteaha for *rock* in Mohawk, and otsta in Oneida. Adding the locative and making due allowance for changes, it is reasonable to interpret this *place of the rock*. In Halsey's *Old New York Frontier* is a view of this great stone.

Another possible but less probable origin may be mentioned. Atsagannen, in Mohawk, was *to be a stranger*, or *to speak a different language*, as the Delawares did, who at first lived in that direction and may have had early contact with the Iroquois there. This word differs little from some early forms of the name, though preference is given to the first definition. In Campbell's *Annals of Tryon County* another meaning is suggested. He said: "The water is deep and clear, which is said to be the meaning of its Indian name." There seems no support for this. Schoolcraft said: "Otsego is derivative from an Iroquois particle, denoting bodies of water, and hence becomes by ellipsis, the name for *lake*, as we observe it in *Otisco*. The term ego means *beautiful*, as we find it in the word *Oswego*, which is the Onondaga term for *Ontario*, the latter being in the Wyandot language." It is needless to comment on this.

O-wer-i-ho'-wet, a branch of the Susquehanna, is mentioned on land papers in Albany.

* O-war-i-o'-neck suggests the last, and was west of Unadilla and on the south side of the river. A. Cusick defined this as *where the teacher lived*, and it may refer to one of the Indian schools held in that region in the later colonial days, and which were sometimes migratory. Halsey thought this was Carr's creek.

. Lake Sa-te-i-yi-e-non, a small lake on Pouchot's map, south of Otsego and Schuyler lakes, would be in Middlefield were the map correct. But while it is made a head of the Susquehanna on this,

its general position and the sound of its name suggest Utsyanthia, at the source of Delaware river.

Schen-e-vus is called Sheniva creek on a map of 1790, and on Sauthier's map it is Shenivas. A Cusick rendered it Se-ha-vus or *first hoeing of corn*. Halsey thought it the name of an Indian who lived and hunted there. Both may be true. The Rev. Eli Forbes wrote it Schenavies in 1762.

Sogh-ni-e-ja-di-e was a branch of the Susquehanna from the east in 1779. A. Cusick defined this *he is lying in the sun again*. It seems a personal name.

Sus-que-han-na, according to Heckewelder, is properly Sisquehanne, from sisku, *mud*, and hanne, *stream*, referring to its condition in flood. This has been already noticed.

Te-ka-ha-ra-wa, *a valley*, is applied to falls near Cherry Valley which are 160 feet high, thus showing a great depression.

Te-yo-ne-an'-dakt, a place about 3 miles north of early Unadilla.

Ti-a-dagh'-ta creek was on the west fork of the east branch of the Susquehanna.

Ti-an-der-ra and Tianderah were early Mohawk names of the Unadilla. Te-yon-a-del'-hough was a name used by Hawley in 1753.

Ti-on-on-da-don, a small branch of the Susquehanna near Otsego lake. It was interpreted for me as *where she gave him something*, but it suggests a reference to the hills.

To-wan-en-da-don seems the same word, but was a name for a tract of land south of Otsego and Caniadaraga lakes on the map of the New Hampshire grants.

To-wa-no-en-da-lough was the first Mohawk village on the Susquehanna, and was visited by Rev. Gideon Hawley in 1753. The name suggests Unadilla, and it may mean nearly the same, but it was above Wauteghe.

U-na-dil'-la, strictly *place of meeting*, but given as *meeting of waters* at an early day, in allusion to the forks of the river. Beside the river and present town there is a place called Unadilla Forks, where the name properly belongs.

Wau-teg-he was several miles above the whirlpool in 1753, and has been already mentioned.

PUTNAM COUNTY

This county has no Iroquois names, but some others have been introduced. All told, the Indian names are few in number.

Ca-no-pus hill and lake, according to W. J. Blake, have their name from an Indian chief. Others say it was the name of a tribe in Westchester. The name has several local applications in the town of Putnam Valley.

Cro-ton river and lake, in the west part of Patterson, have their name usually derived from *kenotin*, a *wind*.

Through a confusion of terms, Mr Tooker gave the Mohawk name of Kanendakerie to Anthony's Nose. It belongs to the Nose in Montgomery county.

Kil-lal-e-my was an early name for the south part of the county.

Lake Ki-she-wa-na is in the town of Southeast.

Ma-cook-pack is on Sauthier's map, and may be compared with Copake farther north. It is said to have been the name of an Indian tribe, which is not likely, and has been changed to Mahopac in the town of Carmel.

The name of Lake Mahopac was derived by Ruttenber from *ma*, *large water*, and *aki*, *land*, making it *large inland lake*. This is not satisfactory, and some think the name had the same origin as that of Copake lake in Columbia county. Mahodac is a variant form.

Ma-re-gond appears on Sauthier's map in Dutchess county, but is now in Putnam.

Lake Mo-he'-gan bears the name of a noted Indian people, which means a *wolf*. Hence the French called them Loups.

Lake Mo-hen'-sick was formerly Crum pond. It may be a corruption of a word signifying a *place of assembly*.

Mount Nimham, not far off in the town of Kent, was called after a chief who fought for the Americans in the Revolution. His home was here and the Indians in the vicinity were on the same side.

Os-ka-wa'-na, so called from an Indian, is now Lake Conopus and was formerly Horton's pond. Oskewans was one of those who sold land to Van Cortlandt in 1683.

Oregon, an introduced name from that state, is in the town of Putnam Valley. This name has been treated under the head of Chautauqua county.

Os-ce-o'-la, usually defined as *black drink*, is a pond between Lake Mohegan and Lake Mahopac, and is named from the Seminole chief.

Pa-ka-ke-ing creek was near the Matapan fall in 1680. The name is from pahque, *it is clear*, and the locative terminal.

Sag-a-more lake, an Algonquin title for a principal chief, derived from a verb signifying *to prevail over* or have the mastery.

Sim-e-wog hills, perhaps a place *where they shook hands*.

Tonetta lake does not seem of Indian origin, though such a word might be formed from tanohketeau, referring to a cultivated place.

Wic-co-pee or Wickopee pond, in the town of Southeast, is said to have been named from a small Indian tribe. The reference may be to a *house by the water*.

QUEENS COUNTY, WITH PART OF NASSAU

The Long Island Indians were all Algonquins, quite generally united under one leading chief, but with lesser ones exercising local jurisdiction. Near Brooklyn their lands were soon bought and their names quickly disappeared. For this reason some of the few Indian names in the recently formed Nassau county will be placed with those of Queens, where all writers have heretofore placed them. This will facilitate reference to these names, the division by counties used here being only for convenience.

Busk-rum, in the town of Oyster Bay, was mentioned by Thompson as an Indian name, but it was known as Buckram afterward, and is now Locust Valley.

Can-o-ras-set was the name first proposed for Jamaica, and Tooker identified this with Canarsie.

Ca-um-sett was Lloyd's Neck, and Horse Neck in some documents.

Ga'-wa-nase-geh, *a long island*, is given by Morgan as the Oneida name for the whole island.

Ja-mai-ca, in its present form the name of one of the West Indies, is said to mean there *land of wood and water*, but it is founded here on a local name, mentioned as Jamaico in 1674. Mr Tooker thinks Gemeco or Jameco is derived from Tamaqua, *the beaver*. Mrs Flint mentions early entries of "Ye bever-pond commonly called Jemeco," and says that Amique, the Mohegan word for beaver, becomes Jamique when aspirated.

Ka-na-pau-ka kills are now the Dutch kills. From *kenuppe*, *swiftly*, and locative, *where the water runs swiftly*.

Lu-sum was considered an Indian name by Thompson, but Tooker thinks it a corruption of Lewisham. It is now called Jericho.

Mad-nan's Neck of 1665 is Great Neck.

Man-et-to is described by Rutenber as a hill 30 miles from Brooklyn, and midway in the breadth of the island. He called it *the hill of the Great Spirit*, deriving it from Manitou. Thompson also said it was a hill between Jericho and Bethphage, sacred to the Great Spirit. Manitou, however, is applied to lesser divinities when without the adjective, and often to anything unusual. Thus Roger Williams said: "They cry out Manittoo, that is, *It is a god*, at the apprehension of any excellency in men, women, birds," etc. Thus here, if correctly applied, it might be only a hill of remarkable appearance.

Man-has-set was a place sometimes called Sint Sink by the Indians and Cow Neck by the English. This name was applied to Schout's bay in 1640, and Tooker makes it the same, as does a note in *New York Colonial Documents*, volume 2, page 145, where it is said of Schout's bay that it is "Now Manhasset (North Hempstead), at the head of Cow bay, afterward called Howe's bay, from Lieutenant Daniel Howe, and sometimes Schout's from the circumstance of the Dutch official having landed there." It is now applied to the bay and necks as well.

Ma-ros-se-pinck may be the same as the next. The chief of this place some sold land in 1639.

Mar-sa-peague or Marseping Indians had their name from their home. The sachem of Marsapege was mentioned in 1656, 1661 and 1664. In 1655 it was written Marsepain.

Mar-tin-ne-houck was mentioned as an Indian village at Mattinne-konck or Martin Gerritsen's bay in 1650. When Indian names resembled Dutch words, as in Algonquin dialects they often did, there was sometimes confusion.

Ma-tin-i-cock point suggests the last. It was mentioned in 1644 and 1661, and the name is still preserved in the town of Oyster Bay. Mattanauke suggests this, but is a name for "a fine sort of mats to sleep on."

Mas-kut-cho-ung, in 1659, was a neck on the south side of Hempstead, the name apparently referring to meadows.

Mas-pet or Mispat was also called Wandowenock, and is in Newtown. It is more commonly Maspeth.

Mas-sa-pe-qua was an Indian village at Oyster Bay.

Mat-o-wacks or Meitowax, *land of periwinkles*, was a name for all Long Island, though most applicable to the eastern half. It is variously written.

Mat-se-pe in 1644 is now Massepa river. It probably means a large river, though a bad signification is just as easily found.

Mat-tan-wake has been defined as *long island*, but of course this is a corrupted form. Heckewelder suggested that originally this meant the *island country*, but Tooker does not agree with him. It properly belongs to Suffolk county.

Me-ric, Moroke or Merikoke is the Indian name of Merrick, in the town of Hempstead, and was so named from a tribe living there. These Merikoke Indians sold some land in 1657. In a land sale in 1643 they were called Indians of Merriack or Rockaway. Merrack Neck was mentioned in 1658.

Mus-coo-ta, *a grassy place or flat*. This was a frequent name.

On-qua or Unqua was a neck in Oyster Bay, according to Thompson. Mrs Flint identified Unkway Neck with Massapequa. In a journal of 1673 it is said: "We had Onkeway on our beam" in coming from Gardiner's bay to New York. Ongkoue means *beyond* or *on the other side*, in some Algonquin dialects.

Qua-o-tu-ac, east of Flushing, is now Little Neck.

Rech-ka-wyck appears in 1660, and Reckowacky in the same year. Rechwuwhatky of 1645 and Reckonhacky of the same period seem identical. *Sandy place*.

Rock-a-way, *bushy place*, but some interpret it *sandy beach*. It was mentioned as Racowa beach in 1709, and as Rockaway in 1656.

Sa-cut is said to have been an early name of Success pond.

The Se-que-tanck Indians of 1675 seem those of Seacutang, mentioned in 1656.

Sick-e-teuw-hack-y was at the east boundary of land sold on the south shore by the chief Sintsinck, in 1639. It was Sicketeuhacky in 1645, as well as similar forms later. This was apparently **south of Martin Gerritsen's bay**.

Sintsinck of 1638, at Schout's bay, is the *stony place*, and was sold in 1639.

So-pers is from *sepu*, a *river* or *creek*.

Suns-wick is Astoria, or the name of a neighboring stream, and may be derived from Sunkisq or Sunksquau, the title of a sachem's wife. Sunnuckhig, a *falling trap for wolves* seems better, but the terminal syllable may be locative.

Sy-os-set was given by Thompson as the Indian name of the site of Oyster Bay village, and it is still applied to a railroad station in that town. Mr Tooker questions the correctness of this, saying that it is not found in its present form in early records, though substituted for the name of Oyster Bay in 1846 as an aboriginal name of the place, meaning *a settlement on a bay protected by islands*. In his history of New York Dunlap said that in 1640 Gov. Kieft "sent a party to Siocits Bay, since called Oyster Bay," to break up an English settlement there. The note in the *New York Colonial Documents*, volume 2, page 145, partially quoted before, says of Schout's bay that it is now Manhasset (North Hempstead), at the head of Cow bay, afterwards called Howe's bay . . . and sometimes Schout's from the circumstance of the Dutch official having landed there." Mr Tooker thought both mistook and misapplied the name, turning the Dutch word into Siocits, adding that "The bay, or in reality what is now Oyster Bay harbor, was so designated from a Dutch officer, called the 'Schout' or 'Sheriff' who at one time landed there." He thus places Schout's bay farther east than some have done, but other circumstances seem to require this. The name of Oyster Bay was changed to Syosset, January 20, 1846, and restored a week later to its former pleasantly suggestive use.

Wal-lage is now Westbury in North Hempstead. It may be derived from *wahwall*, *eggs*, with locative, *place of eggs*.

Wan-do-we-nock was at Middleburg in Newtown. The name may be from *wonteaog*, *they dig pits*, referring to those for corn, and adding the locative.

Wan-tagh was an Indian village in Hempstead.

Wa-we-pex is on the west side of Cold Spring, perhaps referring to the circuitous path leading there.

RENSSELAER COUNTY

Bach-a-was-sick pond. The terminal syllable may be locative, or, with the penult, refer to some stony feature of the place. Most of the Indian names of this county are Algonquin, as it was the home of the Mahicans when first known.

Cach-ta-na-quick was an island opposite Beeren island.

Hoo-sick or Hosack, *place of stones* according to Ruttenber, who derived it from hussun, *stone*, and ack, *place*; thence *stony place* by contraction. He also said that one of the first patents spoke of a tract 25 miles northeast of the city of Albany, "known by the Indian name of *Hoosack*." The name of an early settler was said to be Alexander Hosack, but he may have been so called from his place of residence. The Hoosick patent, in this and Washington county, was granted to Maria Van Rensselaer and others in 1688. The Mohawks spoke of it as Hoosick in 1664, but it is undoubtedly an Algonquin word, and has been defined *along the kettle*. Schoolcraft derived it from wudyoo, *mountain*, and abic, *rock*, but this has plainly no foundation.

Jus-cum-e-a-tick, an early name given for Greenbush, probably has the wrong initial letter. Ruttenber and Franch both wrote it Tuscumcatick, and this seems right. It may be from tooskeonganit, *at the fording place*, referring to crossing to some island, or merely to wading in shallow water.

Kau-nau-meek, an Indian village 18 miles eastward of Albany, where David Brainerd preached in 1743. The name may refer to carrying something.

Kee-sey-we-go kill, according to Ruttenber, was opposite Albany and "1200 rods from Major Abram Staet's kill." It was called after an Indian.

Ke-hen-tick was a piece of corn land adjoining a tract 5 miles from the river. It was purchased in 1678.

Ki-es-sie-wey's kill was in Claverack at Schodack, in the same year, and had its name from an Indian, so called by the Dutch. It seems the same as one above.

Ma-quacon-ka-eck was a creek tributary to the Hoosick.

Ma-quakin-ka-de-ly creek was tributary to the same river.

Ma-roons-ka-ack was a creek entering the Hoosick at Sankhoick. The name seems intended for Walloonsac.

Me-sho-dac peak, in the town of Nassau, is from mishadchu, *great mountain*.

Nach-as-sick-quack or Na-de-a-quick-quack in the Hoosick patent, an early name above Hoosick falls and on the stream.

Ne-ga-gon-se, a place on the north line of Van Rensselaer's patent of 1630, and 3 miles above Petanock.

Nip-mo-osh, a place in Pittstown in 1737.

On-ti-ke-ho-mawck* was a village of Stockbridge Indians in the town of Nassau, and it may have been named from their chief, Keshomawck.

Pa-an-pa-ack, *field of corn*, as usually defined, was on the site of Troy, and included in the Van Rensselaer purchase of 1646. There is nothing to support this definition, but the name may have been corrupted to form pankoukat, *a fording place*.

Pah-ha-hoke was a Stockbridge Indian name for Scaghticoke. It may be from pahheu, *he wait for him*, and the locative, as a well known rendezvous. A large oak there long bore the German name of the council tree.

Pan-hoo-sick lay north of Troy and in Van Rensselaer's purchase of 1646. Part of the name has been retained.

Pap-sie-ke-ne-kas was a tract near Semeerse, abbreviated from the owner's name, Paep-Sikenekomtas. It suggests a name in East Greenbush, but may be from paupakinasik, *in the twilight*.

Pap-ska-nee was a large island belonging to East Greenbush, and the name hardly differs from the last. French says this was also written Poepskenekoes and Papakenea. It is Popsheny on Sauthier's map.

Pat-ta-was-sa lake is in the town of Nassau. From puttahwhau, *taken in a trap*.

Per-i-go hill is mentioned by French in the town of Sand Lake.

Pe-ta-nock was a mill stream opposite Albany, mentioned in Van Rensselaer's patent. It was the south boundary of the tract called Semesseerse. It may be derived from petau, *a quiver*, and the locative. This, however, is from petau, *to put something in*, and this may refer to something cast into the stream.

Pe-tu-quapoen, mentioned by French as an early name of Greenbush, might have a similar origin in part; but puttukqui, *it is round*,

is nearer this form. Ptukhican is a *round ball* in Delaware, and is sometimes applied to the black walnut.

Pis-ca-wen creek was on Van Rensselaer's patent, and the name may be from peskhommin, *it thunders*, or makes a great noise.

Pon-o-kose hill, the principal hill opposite Albany, was so called by an old Stockbridge Indian. It may be from penohkonau, *to throw down*.

Po-quam-pa-cak was mentioned by Ruttenber as a tributary of the Hoosick. On Southier's map it is Pocampacak, and may be from poggohham, *to pound out grain*, with locative.

Pot-quas-sick was an early name for Lansingburg, according to some, and might be defined *round stones*. Ruttenber applies the name to a woodland east of the river, and "near a small island commonly known as whale fishing island," supposed by him to be in the town of Lansingburg. Early writers relate that a whale, 40 feet long, was stranded on an island near the mouth of the Mohawk river, in the spring of 1646. Four others were stranded the same season, 120 miles above New Amsterdam. The name of a whale is from pootau, *he blows strongly*. The place name seems to be from petuhqui, *it is round*, and quassik, *stone*.

Psan-ti-coke is a large swamp in Nassau. It is from pisseag-quane, *miry*, and the note of place.

Quack-an-sick was mentioned, with Hoosick, as being north of Albany in 1664. It may be derived from quequan, *it shakes*, and the locative. The next is very much like it.

Que-quick was an early name of Hoosick Falls, on the Hoosick patent. On Sauthier's map it appears as Quiqueck falls on the Shackook, a branch of the Hoosick, but the former application is well sustained by land papers. It may be derived from quequan, *it shakes* or *trembles*, alluding to the falls; or from quequeckum, *ducks*, as a resort of waterfowl.

Ra-nat-sha-gan-ha is D. Cusick's name for the Mahicans on the east "bank of the river Skaunataty or Hudson."

Sank-an-is-sick, a branch of the Tomhannock or Tomhenick. The root of this may be in sonkin, *to grow up like a plant*, but the meaning is obscure.

Sank-ho-ick or San Coick may be a variant of the last. Sinck-haick was burned in 1754. Sintyck was mentioned in Burgoyne's

campaign. It was the grist mill in New York near the Bennington battle ground, and Burgoyne called it Sainturich mill. The Indians termed it Sahan-kaim-soick, as appears from Albany records, and from this came San Coick. It is in the town of Hoosick.

San-na-ha-gog was erroneously placed east of the Hudson by Ruttenber.

Schagh-ti-coke is usually defined *landslide*, and is an Algonquin word. Spafford said: "This name, so long, crooked and hard, that it puzzles everybody, is said to have originated with the Mohawk Indians. The original was Scaughwunk, a name by them applied to a sand slide of nearly 200 yards elevation, extending for a considerable distance along the right bank of Hoosac river, under an angle of about 60 degrees with the horizon." Ruttenber derived it from Pishgahticook, *two streams meeting*, the Indian town being at the confluence of the Hoosick and Hudson according to him. Neither definition is satisfactory, though Spafford's probably approaches the true one. The Delaware word sagachgutteen means *ascent*, and schachachgeu, *straight*. A word similar to either of these, with the terminal for *land* would give a good sense for a high or precipitous place. In the Albany charter of 1686 the name appears as Schauhtecogue. The Skaachkook Indians settled there in 1672, coming from New England and eventually going to Canada. The place was mentioned in 1711 as "Skacktege, Where ye Indians live," and there are great variations in the spelling.

Scho-dack was sold by the Indians in 1650, and more land was sold by them in 1678. Part of Schotack or Aepjen's island was sold in 1663. Schoolcraft derived the name from ischoda, *fire*, making it the place of the Mahican council fire. Ruttenber said that Schodac, the traditional Mahican capital, was on the site of Castle-ton, deriving the name from skootag, *fire*, and ack, *place*, and referring it to the supposed council fire there. It has also been derived from Esquatuck, which is more suggestive of the word for fire than the existing name.

Se-mes-seer-se or Semesseeck was a tract opposite Albany, lying between Petanock and Negagonse. It was also written Gesmesseeck.

Sheep-schack was on the site of Lansingburg, according to Rut-

tenber, who alone mentions it. It may be from seip, *a river*, and locative.

Ta-es-ca-me-a-sick is also placed by Ruttenber on the site of Lansingburg, and suggests a ford.

The Taghkanic mountains extend into this county.

Tam-shen-a-kas-sick was a piece of woodland bought in 1678, about 5 miles east of the Hudson. A reference to stones is again seen here.

Tax-ki-che-nok was a vly near this.

Tom-han-nock creek is Tomhenuck on Sauthier's map, and may be derived from tommog, *it is flooded*, and hanne, *a river*. Ruttenber calls it Tomhenack, a tributary of the Hoosick from the south. The first name is represented by a postoffice in Pittstown.

Tou-har-na is another tributary of the Hoosick. It is an Iroquois word and has been defined as *hook* or *spear caught in the water*. This seems without foundation and tahioni, *wolf*, or teyohrowe, *valley*, are nearer this name.

Tsat-sa-was-sa or Tack-a-was-ick creek and lake are placed in the town of Nassau by French. The name may refer to a stone mortar.

Tus-cum-e-at-ick in O'Callaghan, and Tus-cum-ca-tick according to French, is a name for Greenbush, and may refer to *a fording place*, as to an island.

Ty-o-shoke Church, at San Coick, is also called Tiashoke, and is in the town of Hoosick. It suggests an Iroquois word for the *meeting of waters*, and in fact the name is found in Oneida county.

Un-se-wats castle is on the Hudson river on an early map. It is an Algonquin word, of course, and may be derived from oosooweneat, *to swim*, as a place favorable for bathing, or a customary way of crossing.

Wal-loom-sac river is variously given in old maps and papers. Spafford wrote it Walloomscoic, and Ruttenber, Wallomschock.

Wau-nau-kau-ma-kack. In 1767 some Indians claimed land from this place, which was a little south of Colonel Hoffman's home, northward to Fort Edward, as appears in a manuscript in the Secretary of State's office at Albany.

RICHMOND COUNTY

Some writers have placed part of the Manhattans on Staten Island, and the name is as significant in the one place as in the other, but the title to the island was vested in several nonresident tribes.

A-que-hón-ga is the English form of an early Indian name of this island.

Achwowangeu is Delaware for *high sandy banks*, and from this the name seems derived. In 1670 it appeared as Aquehonga Manacknong, that is, *the island with high sandy banks*.

Egh-qua-ons was the Dutch form of the Indian word, and under this name it was sold in 1657 by the sachems of several tribes, this implying joint ownership and occasional residence.

Ma-ta-nucke was another early name, perhaps like the next.

Ma-ta-wucks is a name for Staten Island in 1631, given by Ruttenber, and meaning *land of periwinkles*, as on Long Island.

Ruttenber said that De Vries called it Monocknong and its Indians Monatons, being the same as Manhattans or *islanders*. Schoolcraft interpreted the former word *ironwood place*, but it seems certainly to mean the *island place*.

Na-osh was Schoolcraft's name for Sandy Hook, which he defined as *a point surpassing all others*, an extravagant definition.

Wat-chogue has sometimes been written Watch Oak, and is a notable hill on this island. If an Indian name, as is probable, it would be from wadchu, *a hill*, adding the locative. Tooker defines Wachogue elsewhere as *hilly land*, which suits this place.

ROCKLAND COUNTY

All the names in this county are Algonquin, the land belonging to the Tappan Indians, whose possessions extended much farther south.

A-he-que-re-noy, near Flora's falls, was mentioned in 1716. Partly from ahque, *to leave off*, often used in boundary names.

A-rin-gee was one of five tracts bought from the Indians by Blandia Bayard in 1700.

Cam-gu-se was another of these tracts.

Cheese-cock's patent took in part of this county, and was granted in 1707.

Cheese-kook creek is a small tributary of the Ramapo. From the Delaware, *chees*, a *hide*, or *cheessack*, *fur*.

The top of Es-sa-we-te-ne hill was on the north line of land bought in 1687, between the Nyack hills and Hackensack river.

Ge-ma-kie, one of four Indian names of tracts in Samuel Beyard's purchase of 1703. It is probably from a word meaning *beaver*, which is *tamaque* in Delaware.

Hack-en-sack, usually rendered *lowland*, a river flowing south. It varies much in form, as Achkinkehacky in 1645, Achkinkeshaky in 1660, Hackinkasacky in 1660, etc.

Ruttenber defined it *stream that unites with another in low level ground*. Trumbull thought it might be derived from Huc-quansauk, *hook mouth*, from the curve of its outlet.

Hack-yack-awck was a name for the Kakiate patent in 1696, and the correct one.

He-a-ma-weck or Peasqua creek was on its western boundary.

Hes-pa-tingh was near Hackensack in 1657.

Ja-a-pough was a tract in the Blandia Bayard purchase of 1700.

Jan-de-kagh was another of these.

Ka-ki-ate patent was issued in 1696, and there were later disputes about it. It was also called Hackyackawck and Yachtaucke. A reasonable derivation would be from kuhkuhheg, a *boundary*. Spafford said, in speaking of the town of Hempstead: "Kakiat is the Indian name of part of this town, long since settled by people from Hempstead, Queens county, who gave it the name of New Hempstead . . . But the village has constantly retained the original name of *Kakiat*."

Ku-mo-che-nack was an Indian name of Haverstraw bay, as given by Ruttenber, differing from other forms in the initial letter.

A Mohawk river appears in this county on one map, flowing south.

Ma-ha-ick-a-mack or Neversink river here refers to a fishing place.

Ma-he-qua run on a tract bought in 1694.

Ma-son-i-cus is given in a history of this county as the Indian name of a hamlet south of Tallman's. Perhaps from *assonog*, *nettles*.

Mat-te-a-wan mountains. This name has been already considered.

Mat-ta-sinck kill was on the south side of a grant of 500 acres made in 1694.

Ma-way river in Ramapo suggests an Indian name.

Mech-ken-to-woon was Wassenaer's name for Indians near the Tappan tribe, but they may have been farther north.

Mi-nas Fall creek. Minneash represents fruits of any kind.

Min-es-ce-on-go was called Minisconga creek in 1790, and flows into the Hudson just below Stony Point. Ruttenber derives it from minnis, an *island*, co or con, *object*, and ga, *place*, referring to Stony Point when an island. Schoolcraft wrote it Minniscongo, *almost an island*.

Mon-sey postoffice is in Ramapo, the name being that of the Wolf tribe. The Minsis occupied land along the New Jersey border of New York, and the name has many forms. In 1885 some Canadian Delawares said, referring to their supposed residence on Manhattan island: "When we were driven back by the whites, our nation became divided into two bands; one was termed Minsi, *the great stone*; the other was called Wenawmien, *down the river*, they being located farther down the stream than our settlements." The translation is unique, but Monsey was a name for the tribe rather than the animal.

Na-nash-nuck was one of S. Bayard's four tracts in 1703.

Na-nu-et, a place in Clarkstown, was named from an Indian chief.

Nar-ra-sunck lands in Orangetown were so called as late as 1769. Ruttenber derives this from na, *good*, unk, *land*, which is not satisfactory.

Naur-a-shank creek comes from this and suggests the name of Neversink. Narranshaw creek, in Orangetown, is the same.

Nev-er-sink, often Newessingh in early papers, is elsewhere treated.

Ny-ack is from naiag, a *point*.

Pas-cack creek, in Orangetown, was Peasqua in 1696. It is south of Scotland and was also called Heamaweck. From peasik, a *small thing* or place.

Pe-ruck was another of S. Bayard's tracts.

Po-ca-toc-ton, *river almost spent*, as given by French. The last

Indian there removed in 1793. This was near the Sullivan county line.

Pot-hat or Potake, *round pond*, one so called by the Indians, is $2\frac{3}{4}$ miles from Sloatsburg.

Quas-peck was a place at which there was an Indian sale of 5000 acres in 1694. Ruttenber derived the name from qusuk, *a stone*, and placed it at Verdrietig Hook, a Dutch name meaning *tedious point*.

Ra-mach-ke-nanck in 1660, and Re-wech-nongh in 1664, are differing forms of the Indian name of Haverstraw bay, probably meaning *sandy place*. Rewechgawanancks and Rewechnonghs are early names for Indians living there.

Ra-ma-po, often written Ramapough, was the name of a tract bought in 1700, when it had the latter form. Ruttenber defined it *a river which empties into a number of round ponds*. He also writes it Ramspook. The name is applied to a river and mountains.

Ra-sen-de brook was mentioned in 1790.

Sar-rack is opposite Tarrytown on Sauthier's map.

Scun-ne-mank hills are also on this, and the name has been already treated.

Skoon-nen-ogh-ky suggests the last, and was the Indian name for the Backberg on the Cheesecock patent and on the Stony Point tract.

Tap-pan is variously written and often appears in early records. Heckewelder said: "This is from the Delaware language, and derived from Thuphane or Tup-hanne, Cold Spring." The derivation is closer than many of his, but the word suggests a river rather than a spring. It was the name of an Indian tribe applied to the bay, and thence came Tappantown in Orangetown.

Was-sa-gro-ras was mentioned in 1776, and the Wescyrorap plain of 1696 and 1713 seems the same.

Wa-wa-yan-da patent was partly in this county.

Who-ri-nims was one of the tracts purchased by S. Bayard in 1703.

ST LAWRENCE COUNTY

Ak-wis-sas'-ne, *where the partridge drums*; St Regis. Morgan wrote it, Ah-quas-sos'-ne, *partridges drumming*. This bird afforded a favorite personal name to the Iroquois.

A-re-yu'-na or Reuna was applied to Tupper's lake by Hoffman, and has been translated *green rocks*. This may be questioned. If color is suggested by the word it is blue rather than green.

Ca-na-ra-ge, erroneously given for the St Lawrence river in Macauley's history, seems a typographical error, changing it from Canawage.

Che-gwa'-ga, *in the hip*, is a name for Black lake.

Chip'-pe-wa bay and creek. This familiar name is variously written, and in this form the first syllable has been dropped. While this form is retained where it has long been applied to a place, the name is now quite commonly written Ojibwa or Odjibwa, with occasional minor changes. Charles Lanman defined it *the ruling people*. One derivation has been made from odji and bwa, *voice* and *gathering up*. Another has been suggested by the editor of John Tanner's *Narrative*, published in 1830. He said:

Of the origin of the name Chip-pe-wi-yan, by which, since Hearne and M'Kenzie these people have been called, it may now be difficult to give any satisfactory account; a very intelligent person among the Ojibbeways asserts that the name is derived from that language, and is only a vicious pronunciation of the compound word *O-jec-gwi-yan*, which means the skin of the fisher weasel. But the Chi-pe-wi-yans, in their own country, have no knowledge of the animal, and it is not easy to imagine how the name of its skin should have been fixed upon by them as a distinctive appellation. They are called by the Canadians, and many white men residing in the Athawasea country, "mountaineers," which appellation they derive from the country of bleak and snowy rocks, which they inhabit. Tanner thinks the name O-jee-gwi-yah-nug may be derived from a word which means "*to pierce with an awl a fold of skin*."

Ga-na-sa-da'-ga, *side hill*, is applied to Lake St Francis, and was also an Indian village near Montreal. In sound it varies but little from several words of different meaning.

Ga-na-ta-ra-go'-in, Indian Point in Lisbon, seems the name used at Waddington, defined as *wet village*, but may be a corruption of Ganiataragowa, *big lake*.

Ga-na-wa'-ga or *rapid river*, as given by Morgan, is a proper form of the name of the St Lawrence, but is better defined *at the rapids*. It is essentially the old name of Caughnawaga, or Kana-

wage as David Cusick wrote it. There he placed the Eagwehoewe, (Ongwehonwe), the first created people.

Ga-ron-ouy, a name of the Long Sault in 1673, seems to mean *a confused voice*, or *where one speaks with a loud voice*, referring to the roar of the rapids. It was called "Garonkoui, or the Long Sault," in 1698.

Point aux Iroquois is in Waddington. Charlevoix said: "The name of Iroquois is purely French, and has been formed from the term *hiro*, 'I have spoken,' a word by which these Indians close all their speeches, and *Koué*, which, when long drawn out, is a cry of sorrow, and when briskly uttered is an exclamation of joy." This makes it an Indian word compounded by the French, but the explanation is not satisfactory. The French found it already in use in Canada, long before they met the Iroquois, and when they could have known nothing of their customs. From this fact it must be considered an Algonquin word. Horatio Hale properly cited this early use and the appearance of Irocoisen on the map of 1616, but did not observe its necessarily Algonquin origin. Thus his derivations were from Iroquois words, as *ieroka*, *to smoke*, or *okwai*, *bear*. No suggested meaning has yet proved satisfactory, but the termination plainly refers to a tribe or people, in a large sense.

Ka-na-swa-stak-e-ras, *where the mud smells bad*. Messena Springs. This may be compared with the original form of Cattaraugus. The Iroquois seem to have been unpleasantly affected by most mineral springs.

Ka-na-ta-ra-ken, *wet village*, below the Ogden rapids, or at Waddington. This is one of Hough's names, as is the last. He supplied a number in his histories, and the next is his also. See Ganataragoin for comparison.

Ka-na-ta-se-ke, *new village*, is Norfolk.

Ka-ron-kwi, lower Long Sault island, has its name from the Sault and a variant appears above.

Kat-sen-e-kwar, *lake covered with yellow lilies*. Yellow lake.

Ka-wen-ko-wa-nen-ne, *big island*. Cornwall island. The syllable *nen* is superfluous.

Ko-ko-mo, a name introduced from Indiana. Boyd says it means *young grandmother*.

Mas-sa-we-pie lake, *large water*.

Ni-gen-tsi-a-go-a, a name for Salmon river, is the same as the Mohawk word *nikeanjiakowa*, *sturgeon*. Literally it is from Keantsiea, *fish*, and gowa, *great*.

Ni-ha-wa-na-te, *noisy river*. Raquette river.

Ni-ion-en-hi-a-se-ko-wa-ne, *big stone*. Barnhart's island.

Ni-ken-tsi-a-ke, a name for Grass river, has been translated *full of great fishes*. It is much like a preceding name, and the idea of greatness hardly seems included, it being literally *place of fishes*. In 1754 Father Billiard, of St Regis, petitioned that the Mohawks of the Sault might have land on the south side of St Lawrence river, "at the entrance of Lake St Francis, between two rivers; one to the northeast, called Nigentsiagoe (Salmon river); to the other southwest, called Nigentsiagi (Grass river); being in front 6 leagues, comprising the two rivers, together with the islands that lie toward the shore."

O-ie-ka-rout-ne, *trout river*, is the name of Deer river.

O-je'-quack, *nut river*, is Morgan's name for Indian river.

O-ra-co-nen'-ton or Oracotenton is Chimney island, the scene of the last conflict between the French and English, in 1760. The ruins of the fort may yet be seen, and the name refers to the chimneys.

O-sa-ken-ta'-ke, *grass lake*, accurately represents the present name, and in it the name of Kentucky may be observed.

O-swe-gatch'-ie is a name for Ogdensburg as well as the river, and is locally pronounced Os-we-gotch'-ee. This was the site of the French mission of La Presentation, founded in 1749. It appeared as Soegasti in 1749, and Swegage in 1750. The English wrote it Swegaachey and Swegatsky in 1753, and Sweegassie in 1754. Johnson called it Swegatchie in 1759. Morgan gives it as O-swa-gatch. It is defined as *black water*, by the Onondagas, and this will answer well with the addition of *flowing out*, or draining a great region. Macauley told Mr Simms that the name meant *going around a hill*, and many have followed this erroneous definition. The reference was to another name. Sabattis is said to have defined it as *slow* or *long*, but he was an Algonquin and probably spoke of its Algonquin name, not of this.

O-ton-di-a-ta, one of the oldest Indian names on the St Lawrence, was defined as *stone stairs* by A. Cusick, and this seems an

appropriate name. Zeisberger has *attona* for *stairs*, and this is the Onondaga word still. It might also be from the early Mohawk word *atentonniaton*, *to cause to depart*, it being a customary crossing place, from which roads diverged. It is on the Jesuit map of 1665, as given here, and is mentioned in the Relation of 1656: "A rock opposite Otondiata, which is the passage and the ordinary road to go to the beaver hunt." In 1671 the French documents speak of it as "Otondiata, near Lake Ontario," which was supposed to begin below the Thousand islands; and also as "Otondiata, quite celebrated in this country," being above the rapids. The eel fishery began there. It was applied to Grenadier island in 1673, and was long a prominent place. The island of Otoniata was mentioned in 1687, and Charlevoix said it was an island 5 or 6 leagues from La Galette. The English first mentioned it in 1700, as three days' journey from Cadaraqui.

The first syllable is often dropped. Hough calls it *Tioinata*, *by the point*, and *oniata* is a *point of land* in an early vocabulary. Charlevoix said of this place:

Five or six leagues from La Galette is an island called Tonihata, the soil of which appears tolerably fertile, and which is about $\frac{1}{2}$ league long. An Iroquois called the Quaker, for what reason I know not, a man of excellent good sense and much devoted to the French, had obtained the right to it from the Compté de Frontenac, and he shows his patent to everybody that desires to see it. He has, however, sold his lordship for four *pots* of brandy; but he has reserved the usufruct for his own life, and has got together on it 18 or 20 families of his own nation.

O-tsi-kwa-ke, *where the ash tree grows with large knots for making clubs*. Indian river and Black lake. This name suggests that of Oswegatchie.

O-was'-ne, the Indian name of Sheik's island, has been translated *feather island*. It is not well sustained.

Pas-kun-ge-meh is one of Hoffman's names for Tupper lake, equivalent to Paskongammuc, the name of Sabattis for the Saranac lakes. Hough defines it *going out from the river*.

Ta-na-wa'-deh, *swift water*, is one of the names of Raquette river.

Te-wa-ten-e-ta-ren-ies, *place where the gravel settles under the*

feet in dragging the canoe. Potsdam. This and the seven following are from Hough.

Ti-o-hi-on-ho-ken, *place where the river divides or forks.* Brasher's Falls.

Tsi-ia-ko-on-tie-ta, *where they leave the canoe.* Raymondville.

Tsi-ia-ko-ten-nit-ser-ron-ti-et-ha, *where the canoe must be pushed up stream with poles.* Gallop rapid.

Tsi-hon-wi-ne-tha, *where the canoe is towed with a rope.* Isle au Rapid Plat, opposite Waddington.

Tsi-io-wen-o-kwa-ra-te, *high island.* Upper Long Sault island.

Tsi-kan-i-a-ta-res-ka, *big or largest lake.* Tupper lake.

Tsi-kan-i-on-wa-res-ko-wa, given as *long pond*, but it hardly differs from the last. It is applied to a smaller lake below the last, apparently Raquette, just over the line in Franklin county. In both cases the first part of the word implies a *long lake*, adding kowa to show that it was also *large*.

We-gat-chie, a postoffice in Rossie, has its name from Oswegatchie.

Wa-na-ke-na is a recently applied name, meaning *good or pleasant place*.

SARATOGA COUNTY

A-mis-so-ha-en-di-ek, a name of the Mahicans for the tract called Saratoga, mentioned in the deed of 1683.

In Holden's *History of Queensbury*, page 25, there is given the name of "Aontagilban. A creek which empties into Fish creek, Saratoga county. Taken from 'map no. 221, of the late Fish Creek reservation in 1706.'—Sec. of State's office." This has been ascribed to Fish creek in Oneida county, where some comments will be found.

A-ta-te-a, *a river*, is Hoffman's name for the upper Hudson, being an abbreviation of the full word.

Ca-ho-ha-ta-te-a was thus applied by Dr Mitchill, and has the same meaning. Geihuhatatie is Zeisberger's word for *river*, which is almost identical, though called an Onondaga word by him. The Mohawk word differs. Sylvester erred in making it an Algonquin name.

Ca-nagh-si-o-ne was twice mentioned in 1690 as a place above

Wood creek and Saratoga. It may be a corruption of Canastagione, but is another place, and the name is equivalent to the *long house*, the national title of the Five Nations, as written, and may refer to their eastern boundary. Literally there may have been one of these long cabins there.

Ca-nis-ta-gua-ha, the Indian name of Half Moon, was translated *people of pounded corn*, by A. Cusick. This is north of the Mohawk on Sauthier's map, but variants of the name appear in several places.

Ca-pi-a-qui is said by Sylvester to be the name of Saratoga lake on some old French maps, which I have not seen, and of which I have some doubts.

Chi-co-pee, *a large spring*, is the name of Sabattis for Saratoga Springs, Algonquin names occurring in this county. This word, however, is defined as *cedar tree* by some, and *place of birch bark* by others, with good authority for both.

Chou-en-da-ho-wa or Shenondehowa, *a great plain*, is Clifton Park. Shanandhot is another form. The name is equivalent to Shenandoah, and is written in many ways.

Co-nes-ta-gi-o-ne of 1672, or Connestigune, is *field covered with corn*, and hence is the name of Niskayuna. In 1682 land was sold at Niskayuna, near Canastagione.

Con-ne-o-ga-ha-ka-lon-on-i-ta-de is Dr Mitchill's name for the Mohawk river, the first six syllables representing the national name. It is noticed elsewhere.

Ka-ya-we-se creek, a tributary of the Kayaderosseras. Spafford called it Kayaweeser.

Ka-ya-de-ro-ga is Saratoga. The name is corrupted, but means *at the lake*.

Ka-ya-de-ros-se-ras creek flows into Saratoga lake. The name has been applied to the creek and mountains, but is best known as that of a long-contested land grant. One form of the name has been translated *lake country*, and with much in its favor.

Math-a-ke-na-ack, or the foreland of Half Moon, was sold in 1675. It suggests the next, but seems distinct. It is an Algonquin name.

Nach-te-nack was applied to the site of Waterford and the mouth of the Mohawk. It may be derived from nootau, *fire* and the locative.

Nes-ti-gi-o-ne patent was granted in 1708. It was also called Connestigune, *field covered with corn*.

Nis-ka-yu-na is from the last, and this great corn land extended into Albany and Schenectady counties.

The Saratoga patent was called Och-se-ra-ton-que and Och-se-chra-ge by the Mohawks in 1683. The present name may have come from the former, and both seem descriptive of *a cold country*.

O-i-o'-gue, *at the river*, was a place where Father Jogues crossed the Hudson in 1646. A similar name was applied to the Mohawk.

Os-sa-ra-gas was a name for Wood creek.

Os-sa-ra-gue closely resembles the last, and was applied to a fishing place on the Hudson in 1646, south of Glens Falls. It was probably transferred to a new fishery. Oseragi is an old Mohawk word for *winter*, but A. Cusick thought this name meant *place of a knife*, which is a good interpretation. Jogues mentioned the place.

Ots-kon-da-ra-o-go-o, a creek on the north side of the Mohawk and near the Canastagione tract. It was on the Niskayuna land bought in 1682, and opposite the tract mentioned.

Qua-he-mis-cos was the Mahican name of Long island, near Waterford.

Sa-con-da'-ga, *much water*, equivalent here to *drowned lands*. Spafford defined it *swamp* or *marsh*, which will do as well. Stone incorrectly made it *place of roaring water*.

Sar-a-to'-ga. A great many forms and supposed meanings of this are on record. Morgan wrote it S'har-la-to'-ga, without a definition. Spafford said: "E. Williams, descended from the St Regis Indians, a man of mixed blood and some literature, tells me that the Indian phrase, from which this name has been formed, is O-sah-rah-ka, the *sidehills*." Ruttenber derived it from soragh, *salt*, and aga, *place*; thence *salt springs*, but this is erroneous. Schoolcraft thought it came from assarat, *sparkling waters*, and aga, *place*. There is no foundation for this, and both these definitions refer to the springs, while Saratoga was originally at Schuylerville on the Hudson. Mr W. L. Stone, considering this, derived it from saragh, *swift water*, and aga, *a place* or *people*, making it equivalent to Kayaderoga and Saraghoga, and illustrating his definition by calling Sacondaga, *place of roaring water*; Ticonderoga, *place where the*

lake shuts itself in; Niagara, place of falling waters. These are not good definitions. Dr Hough had another derivation from a Caughnawaga Indian, that of Sar-a-ta-ke, *where the prints of heels may be seen*, from impressions in the rocks at the springs. This might be derived from the Iroquois word eratage, *heel*, but the error is in referring the original name to its present locality. As we have seen, the first mention of the whole tract was by the Mohawk name of Ochseratonque, in 1683, and by dropping the first syllable we have essentially the present name, not of a small spot but of a large tract. When thus considered no suggested definition has proved fully satisfactory.

It was Saraghtoge or Saragtoge in 1687, and in 1698 was mentioned as Cheragtoge on the Hudson river, 28 miles north of Half Moon. The French usually called it Sarastau, with slight variations, and in 1754 it was mentioned as "a place on Hudson's river, called Saraghtogo, about 36 miles above Albany." The contested Dellius claim was "from Saraghtoga along Hudson's river," etc. In defining the word it is thus evident that there is no allusion to the springs, and from the persistent use of the letter t that no solution eliminating this can be fairly considered. There are several old Mohawk words from which the name may have been derived, having the root in asara, *the handle of the kettle*, asare, *a knife*, and asera, *an ax*. From the latter comes Aseroutagouan, *to make satisfaction for the blow of an ax*, perhaps locally referring to some warlike encounter or peaceful atonement. This differs but little from Ochseratonque, the first name by which it was known to the English. As a place for burying the political hatchet at great conventions it is not inappropriate now.

Sco-wa-rock-a is a name given by Simms for the north part of Maxon hill in Greenfield.

She-non-de-ho-wa or Chouendahowa, *a great plain*, is Clifton Park. Shanandhoi is another form, and Shanandhot a copyist's error.

Ta-nen-da-ho-wa; *great point*, is Sylvester's name for Anthony's kill near Mechanicville, and he also applies it to Round lake.

Ti-ogh-sah'-ron-de, *place where streams empty themselves*, or Tiosaronda, *meeting of waters*, as at the Sacondaga and Hudson. The proper meaning is as well expressed by the *forks of a river*. Ojeenrudde seems a form of this as applied to Ticonderoga.

Ti-o-nee-de-hou-wee creek was at the south line of the Saratoga patent in 1683, and had the same name as another stream.

Twek-to-non-do hill was at one angle of the Kayaderosseras patent. The name seems to mean a *great hill not far off*.

SCHENECTADY COUNTY

Chaugh-ta-noon-da creek is in Glenville, north of the Mohawk, and is defined *stone houses* or stony places. The name occurs elsewhere, as in the next.

South Chuctenunda creek flows into Montgomery county from Duanesburg. Spafford slightly differs from others and says: "This name is purely Indian, and signifies stony bottom."

Con-nugh-ha-rie-gugh-ha-rie, according to Macauley and others, was the ancient name for Schenectady as the early Mohawk capital, meaning *a great multitude collected together*. There seems no reason for this statement in history, tradition or remains. In fact till the Mahicans were conquered Schenectady lay outside of the Mohawk territory. As it was far east of all their towns they readily sold it a few years after it became their own. Schoolcraft gave Con-no-harrie-go-harrie as the name of the place, but said: "It is in allusion to the flood wood on the flats," which is reasonable. Another writer has Oron-nyh-wurrie-gugh-re for the land around the city, with the meaning of *corn flats*. Rutenber says this has been wisely dropped. Spafford said: "The city of Schenectady is built on the site of a large Indian town, anciently called Con-nugh-ha-rie-gugh-ha-rie, literally *a great multitude collected together*. It was built by a band of Mohocks, or Mohawks, and could at one time send 800 warriors to the field." The Mohawks were too wise to choose such an accessible place. Pearson gave the meaning of *driftwood*, and the name in question probably originated in some confusion with that of Schoharie.

Kan-nes-ta-ly. De Nonville mentioned Schenectady by this name in 1687, but the French usually termed it Corlar, after its founder.

Kin-a-qua-ri-o-nes. In July, 1672, land was bought "Lying Neare The Town of SCHANHECTADE within Three Dutch Myles in Compasse on boath Sides of ye River Westwards which ends in KINAQUARIONES, *Where the Last Battel was between the Mohoaks and the North (river) Indians.*" This fight was in 1669, after the

unsuccessful Mahican attack on Gandawague'. Gen. John S. Clark said: "Kinaquariones is the steep rocky hill on the north side of the Mohawk river, just above Hoffman's Ferry. The ancient aboriginal name is still preserved in the contracted form of Towereoune." Pearson gives two other forms of the name, the three varying in sex and person according to A. Cusick. Canaquarione is *I arrow maker*, Hinquariones *he arrow maker*, Kinaquariones, *she arrow maker*," as though the one or the other dwelt there. These variations are in the patent dated in 1683. Kanquaragoone is now Towereoune, and in 1729 Towerjoene was mentioned as the western boundary of Schenectady.

Nis-ka-yu-na. French said in a note on this name: "Said to be a corruption of Nis-ti-gi-oo-ne, or Co-nis-ti-gi-o-ne, by which it is known on the old maps. The name is said to signify 'extensive corn flats.' The term was also applied to portions of Watervliet and Half Moon. Upon the advent of the whites this place was occupied by a tribe of Indians known as the 'Conistigione.'" The last statement agrees with A. Cusick's definition of *corn people*. Ruttenber thought Niskayuna a variation from the word onatschia, *maize*.

Oh-no-wal-a-gan-tle is said by Macauley to have been a considerable Mohawk town at Schenectady, when the Dutch first bought lands there between 1616 and 1620, but the first purchase was in 1661, and there is no ground for believing a Mohawk town was ever there. The name is like the next.

O-no-o-la-gone'-na, *in the head*, is one of Morgan's names for Schenectady. No-wa-go-na would be this in Onondaga. It may be rendered *head on a pole*, but *big head* seems better. Sylvester defined this *pained in the head*.

Or-ra-ke, called Orakkie in 1695, was on the Mohawk below the beginning of the Dellius grant.

O-wen-di-ere was the beginning of the Dellius grant, mentioned in Colonial Laws, and extending up the Mohawk.

Schen-ec-ta-dy was properly the name of Albany, but was soon placed here, being equally significant in coming from the east. It is usually translated *beyond the pines* or *openings*, and varies much in spelling. Spafford said: "The present name of this city was originally applied to Albany, pronounced by the Indians Schagh-

nack-taa-da, signifying *beyond the pine plains*." In the edition of 1813 he made it "*over the pines*," and said, "The country between these two places is a sandy plain, thickly covered with pine trees." In 1667 it was mentioned as Schoneistade. Among Mohawk words Bruyas gives skannatati, *on the other side*, deriving it from askati, *on one side*. The name therefore does not necessarily include pines or plains, but merely being on the other side of anything of a notable character. In this particular case it seems to have been popularly associated with local features.

Scho-ha-rie creek is part of the western line of the county for a short distance.

Scho-no-we is usually defined *great flat*, but the adjective is not expressed, as in many cases where comparative greatness is prominent. It was the name of Schenectady when bought by Van Curler in 1661. The French called it Corlar after him, and the Indians gave his name to the colonial governors.

Te-quat-se-ra was translated *wooden spoon* by A. Cusick and was Verf kill. Bruyas gives atougouat simply as *spoon*, and the same word as atougoutsera in composition.

Tou-ar-e-u-ne hills, already mentioned, are on the west line of this county and north of the river. French says: "Those on both sides of the river above the city were called Tou-ar-e-u-ne," a name used in a briefer form by Hoffman elsewhere. Clark called them Towereoune, and the next name is essentially the same.

To-war-jo-en-ny is a name for Lewis creek. Towerjoene appears as the west boundary of Schenectady in 1729, and was Towerjoine in 1734.

Vy-o-ge, *at the river*, was applied to the place near Schenectady where Van Curler reached the Mohawk in 1634. His words are "We slept for the night near the stream that runs into their land and of the name of Vyoge." Bruyas gives ohioge, *at the river*. Curler defined oyoghi as *small river*.

Wach-kee-sho-ka, the fourth flat near Schenectady, was mentioned as Viele's land in 1683, and has also been written Wach-keerhoha.

Wat-ha-jax was a rapid at Castigione.

Yan-ta-puch-a-berg was given by French as a name of "mixed Indian and Dutch, signifying 'John ear of corn hill.'"

SCHOHARIE COUNTY

As-ca-le'-ge, defined as *black cloth* by A. Cusick, is Cobleskill according to Morgan.

Chaw-tick-og-nack was a creek between the Catskills and Schoharie creek on an early map.

De-was-e-go, *at the bridge*, was a fall in Schoharie creek in Gilboa.

Ga-la-ra-ga, a hill west of Schoharie creek in 1734.

Gog-ny-ta-wee, a hill on the southeast border of the town of Seward.

Kan-jea-ra-go-re or Canjearagra was a hill south of Vrooman's Nose in 1714. This hill was also so called in connection with the Bayard patent vacated in 1699, as well as in the application for it in 1695. The root of this is *kanajea*, a *brass kettle*, adding *great*, in the first form.

Ka-righ-on-don-te, *a row of trees*, was a chief's name, given to a recent castle in Vrooman's land. A variation of this is seen in Bishop Spangenberg's Onondaga name in 1745, which was Tgir-hitontie, *a row of trees*. These personal names were repeatedly used.

Ken-han-a-ga-ra is a name applied to Schoharie creek by French, in its course through this county. The definition given by A. Cusick, *there lies the river*, seems best fitted to its junction with the Mohawk, but might be applied to any place where the trail reached an important stream. The map now gives a Kehanagara creek which is not the Schoharie.

Mo-he-gon-ter has been defined as *a falling off*, being the name of part of Mohegan hill, southeast of Middleburg.

On-con-ge-na, *mountain of snakes*, a hill opposite Middleburg, but the definition seems more than doubtful.

O-neen-ta-da-she, *round the hill*, a hill north of Seward Valley. In its variations this is a frequent name.

O-ne-ya-gine, *stone*, is Stone creek.

O-nis-ta-gra-wa, *corn mountain*, is a hill on the west side of Schoharie creek, just above Middleburg. Some of these names and definitions are from Simms, and this one answers very well.

O-nits-tah-ra-ga-ra-we or Onnitstegraw was a name for Vrooman's Nose in 1711, and seems the same as the last.

Ots-ga-ra-gee, *hemp hill*, is the Indian name for Cobleskill, and may be compared with one already given. The name has also been applied to Howes cave. The present Onondaga word for hemp is osekah, but Zeisberger has it ochschiaara, and this fairly agrees with the name.

O-wa-ere-sou-ere is a conical hill near the south line of Carlisle, and is one of the highest points in the county.

Oxt-don-tee was a hill east of Schoharie creek, and may be compared with Karighondontee.

Sa-ga-wan-nah is a mountain in this county. It might be derived from asaga, *to have a cough*, and gowanne, *great*, from the hard breathing caused in climbing it; or it might come from atsagannen, *to speak a different language*, as being on a border land.

Scho-ha'-rie, *driftwood*, is written Sko-har'-le by Morgan. There are many early forms. Spafford derived it from its present form, which, "according to Brandt, is an Indian word signifying drift or flood wood; the creek of that name running at the foot of a steep precipice for many miles, from which it collects great quantities of wood." Simms wrote [Hist. Mag. Ser. 3, 1:129]: "Schoharie—*driftwood in the river*. This is, it is true, the signification of the word; but a better idea of its whole meaning, as the name was local, would be '*the driftwood*,' as to produce driftwood a stream of water is implied." Then he says that about the year 1703 there was a great accumulation of this just above the present village of Middleburg. There was heavy timber along the banks, and tributary streams made an obstruction when trees fell. A raft was formed, which was long used by the settlers and Indians for a foot bridge. The word *river* is not included in the name. Hough has it *a natural bridge of driftwood*.

To-was-scho'-her is given by French as the original name of Schoharie creek, and this certainly implies *a bridge of driftwood*.

To-wok-nou-ra, *one that is near*, is Spring hill, west of Middleburg.

Ut-sy-ant-hi-a lake, *beautiful spring, cold and pure*; all this is implied in this name, though not fully expressed. French says: "This lake is 1800 feet above tide. It is often mentioned in old documents, and was an angle in the bounds of Albany co. in colonial times. It is the source of the w. branch of the Delaware," and is also called Summit lake.

SCHUYLER COUNTY

Ca-yu'-ta is now the name of a lake, creek, village and town, and may have come from geihate, *a river*, being first applied to the creek. It may also have been corrupted from kanyatiye, *a lake*, but as good a derivation would be from keunton, *prickly ash*. An abbreviation of kayahtane is also suggestive, this being the Onondaga name of *mosquito*.

Che-o-quock, Shughquago and Sheoquago are variants of the name of Catharine's town, destroyed in 1779. Queen Catharine was one of the noted Montour family, from whom Montour Falls derives its name. The first form given suggests *raccoon place*. [See Shequaga below]

Con-daw'-haw was an Indian hamlet in 1779, south of Kendaia and on the east side of Seneca lake. Most of the journals do not notice it. Ken-daw-ya is given for *prairie* by Gallatin, implying *any clearing*.

Ga-ni-a-ta-ren'-ge, *at the lake*, is a name for Cayuta lake in Cammerhoff's journal of 1750.

Que-a-nett-qua-ga was another name for Catharine's town in 1779.

Seneca, an Algonquin name for the nation to whom most of Seneca lake belonged. For a considerable time the lake formed the boundary between the Cayugas and Senecas.

She-qua'-ga. Thomas Maxwell applied this name of Catharine's town to the falls near Havana (Montour's Falls) and defined it *roaring or tumbling water*. He probably derived it from gaskon-chiagon, a frequent name for waterfalls. The town was some miles away, yet might have been named in this way as a place in the vicinity.

SENECA COUNTY

Ca-no'-ga. Morgan wrote the name of this Cayuga village Ga-no'-geh, and defined it *oil on the water*. Others have called it *sweet water*, but the first definition is preferable. It is near the shore of Cayuga lake, and a monument marks it as the birthplace of Red Jacket. All the villages here of the recent colonial period seem to have been Cayuga.

Ca-yu'-ga lake. The definitions of Cayuga need not be repeated

here. That people not only owned but occupied both sides of the lake.

"Connadaga or Seneca Lake" appears in one journal of 1779, for Connadasaga.

Ga-na-zi-o-ha, now Kendig's creek, was mentioned by Cammerhoff in 1750, probably meaning *where there is sand*. He found few streams in crossing this county, but they are very frequent in going from north to south.

Ken-dai'-a, on the east shore of Seneca lake, was variously given in the journals of 1779. It is in the town of Romulus, and by some was called Appletown. Kendoa, Kondâr, Candaia, Kanadia, Con-day are forms of this name. The account of the place is interesting. Ken-daw-ya is Gallatin's word for *prairie*, implying a clearing.

Nu-qui-age was a Cayuga village near Seneca lake and its outlet in 1750. From this Seneca lake had one of its many names.

Oe-yen-de-hit is on the west side of Cayuga lake on Pouchot's map. A. Cusick defined this *there are favorable signs*. When travelers reached the west shore, going east, they often had to signal for a canoe to carry them over. Thus when Cammerhoff arrived there in 1750, he said: "There was no canoe on this side. We at once built a very large fire, hoping that the smoke might be seen on the opposite shore, and fired several loud shots."

On-da-cho'-e was a Cayuga town on the west shore of Cayuga lake in 1750, southwest of Union Springs. When about the middle of the lake and south of the latter place, Cammerhoff said he saw "in the west a town called Ondachoe, said to be larger than Gajuka, about 15 miles from us." From the distance, which it is always safe to reduce, General Clark placed this at Sheldrake Point, which would be due south and not west. West of them lay the present town of Varick or the south part of Fayette.

Sen-e-ca or Sin-ne-ke, an early Algonquin name for the upper Iroquois, appears on the Dutch maps of 1614 and 1616 as Senecas, and all but the Mohawks were long termed Senecas by the Dutch. Some have identified this with the Sickenanes, which is clearly erroneous, this being the name of a New England tribe. Gen. J. S. Clark and Hon. George S. Conover derived it from the Algonquin sinne, *to eat*; as in we-sin-ne, *we eat*. The reference might be figurative, as when the Iroquois called Washington *the*

devourer of villages, or it might refer to their reputation as eaters of men. This word, however, belongs rather to the western than the eastern Algonquins. Horatio Hale said that *sinako* meant *stone snakes* in Delaware, and that Mr Squier was told that here it meant *mountain snakes*. As the Delawares called all their enemies snakes, in this case he thought they simply added this term to the proper name of the Senecas. As a matter of fact the Delawares usually gave them a different name. Of course, in this interpretation, it is not intended that the snakes were of stone, but that they dwelt in rocks and hills. There is really no proof that the Delawares meant the Senecas by *Sinako*. The name occurs but once, and then with two others of uncertain locality.

The derivation would be from *achsin*, *stone*, and *ahgook*, *snake*. Another erroneous derivation is from *cinnabar*, the classic term for *vermilion*, in allusion to its use by them. The name is too old for that, and they used paints no more than others. Mr Conover's derivation seems most satisfactory, though Mr Hale's has a fair foundation.

Sha-se-ounse', *rolling water*, was a name of Seneca Falls.

Shen-da-ra and *Thendara* were given for *Kendaia* in one journal of 1779. They are mere errors in copying, as some soldiers took much of their journals from those of their friends, often making literal transcripts for days at a time.

Skan-na-yu-te-na-te, *on the other side of the lake*, was a village of 1779, on the west side of Cayuga lake and $\frac{1}{2}$ mile northeast of Canoga. Most Cayuga towns were on the east side for a long time.

Sko'-yase, *place of whortleberries*, was Waterloo according to Morgan, who differs from all others in this definition. In some military journals of 1779 it is *Schoyerre*. In one it is *Scawyace* or *long falls*, the accepted meaning. In another it is a "*Kauyuga Settlement Called Shaiyus or large falls*." *Sauyon* and *Scauwaga* are other forms. Spafford, however, said that Waterloo was called *Scauyz*, *Scawas* and *Scawyace*, which he thought of German origin. It has been defined *rapids in the river*, but *long falls* seems better, though not essentially different. The name was used for a long time.

Swah-ya-wan-ah, *place of large fruit*, a Cayuga town near *Kendaia* in 1770. It was in the northeast corner of *Romulus*.

STEUBEN COUNTY

Ca-na-ca-de-a creek at Hornellsville is Canacadoa on some maps.

In 1775 some Cayugas came to Philadelphia from Canasadego, a village on the Cayuga branch or Chemung river. General Clark thought this might be an offshoot from the Seneca castle of Kanasadaga. Though the name suggests this it is one occurring elsewhere, and these Indians were Cayugas. As it stands the name is that of a chief from whom the place may have been called. As Canassatego it thus occurred among the Onondagas and Senecas, and probably others, being interpreted *upsetting a house once set in order*. Cornplanter's town resembled this in name, being Jennessadego, *burnt houses*. In 1699 was mentioned Canessedage or "Canosodage, a Castle of the French praying Indians," near Montreal. Ganasadaga, *side hill*, is Morgan's name for Lake St Francis, and Kanesadakeh, *on the hillside*, is Hale's name for an early Iroquois town. Thus the name is probably correct as it stands, the meaning depending on slight variations in sound, not well preserved in writing, yet of importance.

Ca-na-se-ra'-ga creek rises in this county.

Ca-nis-te'-o, *board on water*, is the name of a town, lake and river.

Ca-taw'-ba is a southern name introduced here. There was a long war between the Iroquois and Catawbas.

Che-mung' river, *big horn*. Conongue, *horn in the water*, is nearly the same. The name properly belongs to one place on the river.

Con-hoc'-ton river, *trees in the water*. Cohocton is now the name of a town. Maxwell gives this meaning but says it was the conclusion of a longer name, meaning *stream rising in black alder swamp, with trees hanging over it*.

Do-na'-ta-gwen-da, *opening in an opening*. Bath. This is a good description of one valley opening into another. It has also been written Ta-nigh-na-quan-da.

Gach-toch-wa-wunk, a Delaware town near the confluence of the Conhocton and Tioga rivers in 1767. There are many Delaware names of that period on these rivers, and the German use of letters must be remembered.

Ga-ha'-to, *log in the water*, is Morgan's name for the Conhocton and Chemung rivers.

Go-wan-is'-que creek enters the Chemung at Painted Post. Boyd gives it as Cowanesque, *briery or thorn bushy*, apparently deriving it from the Delaware word *gawunsch a brier or thorn bush*. It would be as easy to take it from *gauwin, to sleep or he is asleep*, referring it to a camping place. Major J. W. Powell said: "The word Cowanesque seems to be no other than Ka-hwe-nes-ka, the etymology and signification of which is as follows: Co, for Ka, marking grammatical gender and meaning *it*; wan for hwe-n, the stem of the word o-whe-na, an *island*; es, an adjective meaning *long*; que for ke, the locative preposition, meaning *at or on*; the whole signifying *at or on the long island*. If this is correct the island has now disappeared by changes or drainage. Maxwell gives the same meaning.

Kan-hangh'-ton was a village of 36 log houses on the Cayuga branch, destroyed in 1764. Though a Delaware town it had an Iroquois name, suggesting that of Conhocton.

Ka-no'-na is a recent name for Mud creek, the outlet of Mud lake in Schuyler county. A. Cusick defined this *on my skin*, from the Onondaga word *konihwa, skin*. It might also be derived from the Mohawk word *gannona, bottom of the water*. It is now applied to a village, and closely resembles the Iroquois name of New York, to which the latter meaning is given.

Ka-nes-ti'-o for Canisteo on the maps of Pouchot and others. It was the largest Delaware town on the Cayuga branch in 1764, and had then a bad reputation.

Kay-gen river, a branch of the Kanestio on Pouchot's map, on which there is also a village with this name.

Ke-u'-ka, a landing on Lake Keuka, formerly Crooked lake. The name closely resembles Cayuga, and probably refers to a portage at the northern extremities of the lake.

Knac-to is another village on Pouchot's map.

Michigan creek. A western Indian name variously interpreted, but usually understood to mean *great water or lake*. Trumbull dissents from this and makes it a kind of *fish trap*.

Pa-cih-sah-cunk or Pa-seck-ach-kunk was called a Mingo town in 1758, but had a Delaware name. It was then far up the Cayuga

branch. The inhabitants were mostly Delawares, and in 1767 we have the name of Pasigachkunk, a deserted town, which, said Zeisberger, "was the last on the Tiaogee. . . . It is possible to travel to this point on the waters of the Tiaogee." Thence they struck across to the Allegany river. On their return Zeisberger said: "At night we reached Passigachgungh, on the west branch of the Tiaogee, and also the waters of the Susquehanna." On his next journey westward he said: "We arrived at Passikatchkunk and closed our journey by water for several days." It was called Passekawkung in 1757, and Teedyuscung lived there then. It has been placed at the mouth of Colonel Bill's creek, and may refer to *divided rocks*, or more probably to a valley.

Se-caugh-kung was another Delaware town of 1758, but lower down.

Te-auch-kung was also mentioned that year and may be the same.

Te-car'-nase-te-o, *board on the water*, is Morgan's name for Canisteo river.

Te-car'-nase-te-o-ah, *board sign*. Painted Post. This slightly differs from the last, but has been given another meaning and assigned to one spot on the Tioga river. The well known painted post was at the confluence of the Conhocton and Tioga, marking the grave of a great chief who died there. On it were many rude devices, and it remained long after the white settlement. Such memorials were frequent in forests and villages, and graves were often marked in this way. In an early account of the Iroquois it is said of the dead: "When it is a man they paint red calumets, calumets of peace on the tomb; sometimes they plant a stake on which they paint how often he has been in battle; how many prisoners he has taken; the post ordinarily is only 4 or 5 feet high, and is much embellished." Living warriors often painted their own deeds and this may not have marked a tomb, though this is the tradition. The Indian name was well known in the colonial period and may not refer to this post.

Wo-a-pas-sis-qu, a Delaware town near the confluence of the Tioga and Canisteo in 1767, mentioned by Zeisberger, who called this and Gachtochwawunk old towns.

SUFFOLK COUNTY

The local names in this county are all Algonquin, but in many cases much changed. Sometimes, indeed, a name has been changed from Indian to English, or the reverse. Of course many are written in several ways, and Mr Tooker has solved many difficulties.

Ac-ca-po-nack, or Acabonac Harbor in Easthampton, is derived from occapand'k, a kind of *ground nut*. It is on Gardiner's bay and may be defined as a *place of roots*. Trumbull says that in Virginia okeepenauk occurs, meaning *roots of round shape in dry ground*.

Ac-cob-auke was a name for Beaver-dam brook in 1659, and it was Apaucuck in a deed of 1653. It is sometimes called Apocock and is in Southampton.

Ac-com-bo-mack, *boundary or inclosure on the other side*, is a name for the north part of the Shinnecock hills.

Ac-com-bo-muck, in the eastern part of Southampton, is the same.

Ag-a-wam, *place abounding in fish*, is at this village in Southampton. Agawam lake is 3 miles north.

A-ha-qua-zu-wa-muck, a name for Shelter Island, was written Ahaquatuwamock in 1652. The name includes a *fishingplace*.

Am-a-gan-sett is now a village in Easthampton. Trumbull suggested that it meant *at or near the fishing place*. Its earliest form was Amogonsett in 1683, and this makes a good definition, amaug meaning *fish taken with a hook*. Tooker said it was not a personal name, but he thought it meant the *place of the drinking thing or well*, which at that place was a hollow log, sunk in the ground. Beginning with 1672 he found many references to this Indian well and the plain adjoining. He derives it from wutahamunk, *a well*, and the added locatives.

A-mus-by-mon-i-ca or Amuskemunnicca Neck was mentioned in 1682, in the records of Huntington.

An-chan-nock in Southold, called Robert's or Robin's island, was bought in 1665.

An-usk Co-mun-cak was a stream separating East Neck from Sampaumes Neck.

A-que-bauke meadows were on Piaconnock river in 1666. They were called Aquebaak in 1667.

A-que-bogue, or Riverhead, is sometimes Occapogue. In 1667

Aquebauke was also called Piaconnock river. Ruttenber mentions Accopogue as an Indian village on a creek entering Little Peconic bay on the north, and adds that Occopogue, now Riverhead, is much the same and derived from accup, *a creek*, which may be the case. Upper Aquebogue now appears on maps north of the village of Riverhead, and Old Aquebogue at the east end of the town, on Great Peconic bay. Pog is used in compound words for *water*.

A-ra-ca Neck was mentioned in 1694, and Arace or West Neck of 1682 may be the same. It may be a derivation from auwassu, *he warms himself*. R was rarely used by the Indians of Long Island, and such a change has good authority.

A-ra-se Co-se-ag-ge, or East Neck, was sold in 1697.

Ar-ha-ta-munk or Actamunk was on the east line of a deed of 1659, in Smithtown. It varied much in form, being written Arhata-munt in 1659, and Catawamac in 1685. Acatamunk and Catawamuck are other forms. Tooker derived it from arhata, crab; primarily meaning *they run to and fro*, and amuk, *fishing place*.

Ar-sha-ma-maque, *wild flax*, is a place near Southold, and was also called Hashamomuk. It seems quite as likely to refer to a fishing place.

A-sha-mau-muk seems the same word, but in the Smithtown records it is a fresh-water pond at the parting of the bounds, and would thus be a name for Lake Ronconcoma. Here it would probably be a fishing place of some kind.

As-pa-tuck creek is in Southampton, tuk referring to *a stream*.

A-wix-a or Kakaijongh brook was also called Owixa.

Canoe Place is now called from an Indian word for *boat*, but the old name is Merosuck. It is near Southampton, and an aboriginal canal united Shinnecock and Peconic bays. This canal was made by Mongotucksee or Long Knife, a Montauk chief.

Can-tas-gun-tah creek, in Islip, is west of Connetquot river.

The Cat-a-wau-nuck or Cattawamnuck land was given to Gardiner by Wy-an-dance. It was also written Catawamac and Catawamuck, which would indicate a fishing place.

Cats-ja-jock was at the east end of Long Island in 1647, when its chief was hostile to the Dutch. It was called Catsjeyick in 1645.

Cau-sa-wa-sho-wy was a swamp in Southold, mentioned in 1680.

Caus Cung Quaram, a part of East Neck in Huntington, was sold

in 1698. About 1670 it was written Guscomquorom and Guscom-quaram.

A tract was bought in Southold in 1659, which ran from a great swamp called "Caushawasha by the east side of Dismal to a certain creek the Indians call Paugetuck."

Che-co-a-maug was mentioned in 1667, meaning *eel fishing place*.

Cock-e-noe's island, near the mouth of Saugatuck river, retains its name in the Coast Survey charts, having received it in 1652 from Checkanoe, an Indian of prominence.

Co-mac is a village in Huntington. The name enters into others and means an *inclosed place*. It is also written Comack, Commack and Comock. Some think it is here abbreviated from Winnecomac, a compound word, and thus Thompson gives it.

Co-met-i-co is now Old Field point, on the north shore of Brookhaven.

Com-po-wams, a place in Islip, was mentioned by Thompson. It was also called Compowis.

Con-nec-ti-cott for Fireplace river, was also given by him, but is now usually written Connecticut, *long tidal river*. It was formerly Connetquot and is in Brookhaven.

Con-net-quot was also mentioned by him, as a fine trout stream in that town. It repeats the last name.

Con-o-mock is a name of Fresh pond, referring to a *fishing place*.

Co-nun-gum Mills is a name in Brookhaven.

Coos-pu-tus was part of the Mastic tract in the same town.

Cop-pi-ag Neck is near Babylon. It was written Coppiage in 1666 and Copyag in 1693. Thompson called it Copiag or Strong's Neck, in the town of Huntington.

Co-prog was Hone's Neck in Huntington, according to Thompson.

Cor-am or Corum, in the center of Brookhaven, is said to have been named from a chief.

Cots-je-wa-minck suggests a name already given, and its sachem was mentioned in 1645. In the deed of Shelter Island, one name was Cotjewaminick.

Cum-se-wogue is in Brookhaven.

Cupt-wauge was on the west line of Southampton.

Cut-chogue, *the principal place*, is now the name of a village in Southold. The sachem of Corchaki was one of four who sold East Hampton in 1648. The Corchogue Indians lived in the north part of the island, east of Wading river. The name was written Corchoagg in 1667, and Corchaug when it was purchased in 1649. At that time the Curchaulk meadows were mentioned.

Cut-cum-suck, *stony brook*. Tooker speaks of Cutscunsuck or Cussqunsuck, a brook between Brookhaven and Smithtown, which was called Cutsqunsuck in 1702. He derived the name from qus-suckque, *stone*, and suck, *a brook*, making it qussucqunsuck or *stony brook*. Pelletreau thought the location erroneous. Cuttcumsuck was mentioned as two swamps in 1718, and this suggests a different definition.

The sachem of Cutunomack had sold lands of Oyster Bay in 1657, and reference was made to this in 1662.

Ge-or-ge-ka was given by Thompson as an Indian name in the east part of Southampton.

Hap-pogue or Happauge, *sweet waters*, is in Smithtown. Ruttenber wrote it Huppogues, and thought it a contraction of sumhuppaog, *beavers*. Tooker says that Happauge is on the south line of Smithtown, and has its name from Winganhappogue river, one of the boundaries in 1692. He thought the name was contracted from this, and referred to a stream flowing through a swampy region, abounding in springs of running water. In 1698 it was spoken of as the "Place of Springs, called by the Indians Hap-pogs." A note in the Smithtown *Records*, page 385, says: "The above shows very plainly the meaning of the Indian name now spelled 'Happauge.' This name, which belongs and applies to the springs at the head of Nissequogue river, has been extended to a village and district some ways to the east; and the land between the main river on the west, and the 'Long branch' on the east has always been called Happauge neck. In a mortgage . . . 1703 . . . the place is called 'Winganheppoge or ye pleasant springs.' According to Dr William Wallace Tooker the name is originally 'aup pe acke,' *a flooded or overflown water place*. Hence springs that flow out and cover the land."

Hash-a-mo-muck, *wild flax*, is placed in Southold by Peter Ross. In 1659 it was called Hashamamuck *al* Neshugguncir. In 1645 land

was sold "called Hashamommock, and Nashayonsuck, right over to the North sea." A similar name belonged to Lake Ronconcoma, and there is now a place called Hashamomuck beach. While hashap, *hcmph*, was a generic name for all fibrous material used for strings or ropes, ashap was also used for a *fish net*, and thus, in conjunction with amaug, *fishing place*, may here indicate a fishery of this kind, as well as where a similar name occurs elsewhere.

Hau-que-bauge was mentioned in Southold in 1679, and is a variant of a name already given.

Ho-cum, in Islip, belonged to the Willetts family.

Hogonock, near Sag Harbor, has been thought of Indian origin, but Mr Tooker has shown that it is a corruption of Hog Neck. As such it appears throughout the Southold town records of 1651, but it was written Hoggenock in the Dongan patent of 1686, giving an early date for the present name.

Ka-ka-i-jongh or Awixa brook.

Kee-mis-co-mock, or Weepose brook. The first name relates to an *inclosure*. The last may be Warpoes, translated *hare* by Schoolcraft.

Kes-ka-ech-que-rem, *the council place*. The locality is uncertain, but the name resembles that of East Neck in Huntington.

Ket-che-pu-n'ak, *the largest kind of ground nuts*, is placed near Moriches bay, at Westhampton. It differs little from the next.

Ket-cha-bo-neck or Ketchaponock is between Moriches and Shinnecock bay. This is defined *place of largest roots*, from kehche-penauk. Thus kehchepen may have been *Sagittaria*, but *Nuphar adven* has also been suggested.

Ke-te-wo-moke, the original name of Huntington.

Konk-hong-an-ok is the name of Fort pond, from the Indian word for *wild geese*.

Ma-han-suck river in Southold was mentioned in 1640. Tooker derived this from mahan, *island*, and suck, *outlet*, applying it to the outlet of Pipe's Neck creek, near Greenport, in which there is still a small wooded island. It was mentioned as Mohansuck in 1666, being near a place called Five Wigwams.

Ma-nan-tick is a peninsula on Shelter island.

Man-cho-nack was a name of Gardiner's island in the original grant, and Professor Timothy Dwight said: "Its Indian name was

Munshongomuc, and signified *a place where a multitude of Indians had died.*" This would be derived from mauchauhomwock, *the dead*. No other meaning has been suggested. One name was Manchonots.

Man-han-sick A-ha-quat-a-mock was an early name for Shelter island, usually translated *an island sheltered by islands*, alluding to its protected position in the bay. The second word, however, refers to a fishing place, and hence the Rev. Jacob E. Mallman made it the protector of others, rendering it *at or about the island which shelters this fishing place*. Manhansick is often used alone, and Manhasset may be merely a corruption of this. In one place it appears as "Ahaquazuwamuck, otherwise called Menhansack."

The Man-has-set Indians lived on Shelter island, and the name has been derived from munnohan, *island*. Trumbull gives it as Manhasset or Munhaussick, a diminutive with locative affix. It would thus be *at the smaller island* as compared with Long Island. On some maps it is Manhanset, and should be compared with the preceding.

Man-hau-sak. The sachem of this sold Robert's island in 1665, and it seems a variant of those just mentioned.

Ma-now-tas-squott is a name for Blue Point in Brookhaven, where there is an important oyster bed. This may be from manoo-tash, *baskets*, the Indians bringing these to carry the oysters away.

Mansh-tak creek may mean *fort stream*, from manshk, *a fort*.

Man-tash is in the east part of Islip, and may have a similar derivation, *forts*, in the plural, being manskash.

Man-too-baugs, a piece of land bought in Southold in 1660. The name may possibly have some reference to baskets.

Mash-ma-nock or Toyoungs creek appeared in 1648. The name might be from masaunock, *flax*, or mahchummoonk, *a waste or desolate place*.

Mash-o-mack point is on Shelter island, and may have the same derivation as the last, or it may be from mushoon, *canoe*, with locative, *canoe place*.

Land was sold in Huntington, in 1682, between Massapage and Merreck Guts. Maspeque Gut was also mentioned in 1698. Mrs Flint gives the name of Massapequa to Unkway Neck, which is in Oyster Bay.

Mas-tic was a tract in Brookhaven, formerly occupied by the Poospatuck Indians. A river bears this name.

Ma-to-wacks, *land of periwinkles*, was a general name for Long Island in 1674, but the most important fisheries were at Gardiner's bay. Tooker derived this meaning from meteauhock, *periwinkle*, and thence Meht-anaw-ack for the whole name. Heckewelder made Mattanwake, *the island country*. According to Hubbard the name was applied to the east end of Long Island in the Earl of Stirling's grant, Matowa appearing as a variant.

Mat-te-moy was west of Mastick river.

Mat-ti-tuck has been defined as *place without wood*, mehtug being a *tree*. With the supposed meaning the derivation would probably be from mattateag, *having nothing*.

Mat-tuck was one of three necks sold in Smithtown in 1648. It may be derived from mehtug, *a tree* or from moteag, signifying *nothing*; but tuk, in composition, is a *river*.

Me-cox is the name of a bay in Southampton, which Tooker calls a personal name.

Me-man-u-sack river was mentioned in 1660, as east of Nesa-quake river. It is now called Stony brook, and is on the east line of Smithtown. Tooker defines this *where two streams meet*.

Me-ro-suck is the Indian name of Canoe Place.

Mer-reck is a bay in Huntington.

Mi-an-ta-cut was the town of Wyandance in 1648, according to the deed of East Hampton. It was called Meantaquit in 1659, and Montacut in 1703. It seems to mean *a place of assembly*, where men were called together for any purpose, and this agrees with its being the great chief's town.

Mi-nas-se-roke is Little Neck bay in Brookhaven, and the name has been given to Strong's Neck. It may be derived from minneash, *small fruits* or berries of any kind, with locative affix.

Min-na-paugs, a pond northeast of Toms creek in 1690, from minne, *berry*, and paug, *pond*.

Min-ne-sunk lake, *berry place*, is about 3 miles north of Southampton.

Mi-o-mog was in Riverhead. French gives this and Mianroque as names of Jamesport in that town. It seems to refer to a place where assemblies were held.

Mi-rach-tau-hack-y. The sachem of this was mentioned in 1645. Mis-pa-tuck brook in Islip. The name might mean a *great fall*, but this would depend on local conditions. More probably it means a *large stream*.

The sachem of Moch-gon-ne-konck was mentioned in 1645, and the name may be a variant of that for Gardiner's island.

Mon-co-rum was a place near Peconic river in 1677.

In the Hashamommock purchase of 1645, "Monnepaught at the fresh pann" is mentioned.

Mon-tauk has been translated both *island country* and *fort country*. Ruttenber derived it from mintuk, *a tree*, as given by Roger Williams, but that early writer is not supported in this spelling, and this derivation may be dropped for other plain reasons. Trumbull gave the original form as Montauket or Montacut, and thought it might be from manati, auke and it, collectively in the *island country*, or *country of islanders*. Williams wrote it Munnatawkit, which does not strengthen Ruttenber's definition.

Mo-ri-ches is now the name of a village and bay in Brookhaven. Meroges has been given as the original. In 1685 there was mentioned a "Certain neck of land at Unquachage, known by the name of Merryes," which was in Brookhaven. In 1693 it was called Merigies Neck at Unquetague, on the south side of Long Island. Tooker thought this a personal name.

Mot-to-mog was on Mastic Neck, and is also written Mattemoy.

Mus-ka-tuc is in the east part of Islip. From moskeht, *grass*, and either tuk, *river*, or auke, *land*, probably the last.

Nach-a-qua-tuck is supposed to be Cold Spring in Huntington, but some mention it as Nashaquatac, on the east side of that place. It may be derived from nashquhtag, *a fierce fire*, but other derivations can be suggested.

A deed of Na-gun-ta-togue Neck was given in 1691. It was mentioned as Naguntatoug Neck more than a score of years earlier. This was in Huntington, and was afterward called Ketcham's Neck. It comes from naguntu, *on the sand*.

Nam-ke, according to Ruttenber, is a creek near Riverhead, and he derives it from namaas, *fish*, and ke, *place*. Others have applied

it to a creek in Islip, and to Blue Point in Brookhaven. Such a name might be used for many places.

Napeague harbor and beach; sometimes Neapeague, for the isthmus uniting Montauk and East Hampton. Ruttenber derives this from nepe, *water*, and eage, *land*, calling it *water land*. Spafford said of the beach leading to Montauk Point: "It retains the name of Napeage from the Montauk Indians, which signifies, literally, *water land*; and in the same dialect, Mon, in Montauk, signifies Island." Napeague bay is southeast of Gardiner's island.

Nar-hig-gan was mentioned in 1675, and on the east end of Long Island Nahicans appears on the map of 1616, but in such a way as to suggest a people like the Mahicans, rather than a place. The former name, however, might be from naiyag, *a point*.

Nas-sa-ke-ag is in Brookhaven.

Nas-sa-yon-suck or Nashayonsuck was land sold in Southold in 1645. It may be from neeshuongok, *eels*, or from nashaue, *between*, ayeuonk, *place*, and sauk, *outlet*.

Ne-com-mack was part of the Mastic tract, and the name indicates an inclosure there.

Ne-sar-as-ke or Pascuiks creek was the east bound of an island of meadow in South bay, Huntington, in 1689. Tooker thought this a corruption of "his heirs."

Ne-shug-gun-cir was one name of Hashamamuck in 1659, with a probable reference to *eels*.

Ni-a-maug, *between the fishing places*, was one name of Canoe Place. It was written Niamock in 1667, and Niamuck in 1662.

Ni-sinck-quegh-hack-y, a village mentioned in 1645, was in Smithtown. There are now Nissequague river and Nissequogue neck, harbor and hamlet in that town. Tooker said the tribe and river did not have the name from the chief Nesaquake, as some have supposed. The name first appears in 1645, as "Nisinck-queghhacky, being a place where the Matinnecoeks now reside." It may be a derivation from the Massachusetts word pissaqua, *mire* or *clay*; or the Delaware word assisqua, *clay* or *mud*. Add the terminal hacky or ake, and it is *clay* or *mud country*. He thought this might mean a land suitable for making pottery. It seems quite as likely that mere mud was meant. In Nichol's order of 1670, it is said that the Nesaquake lands were on both sides of

the river, "and the parte lyeing on ye west syde, comonly called Nesaquage Accompesett, did extend as farre as ye fresh pond westward." The last name in full has been defined as *neighbors on the other side of the neck*, by Mr Tooker. The name has been written Nasaquack, and translated *muddy place*.

Nom-i-nick hills are near Napeague and may be from nomunk-quag, a *heap*.

Non-o-wan-tuck is now Mount Sinai.

Noy-ack bay in Southampton, a *point* or *angle*, from the long points on either side.

Occapogue is usually Ocquabauk in early deeds. In 1648 Paucump said that "Occabauke was an ancient Seate of sachemship — time out of mind." It was at Riverhead, and Ruttenber derived it from accup, a *creek*. It may be better to derive it from oohquaeu, *at the end* or *border*, and pog, *water*. This would be almost the same as the present English name.

Oc-com-bo-mock is now Bellport. From acawme, *on the other side*, and komuk, *boundary* or *inclosure*.

O-nock is a hamlet in Southampton, near Westhampton station.

Oo-sunk, a stream $\frac{1}{2}$ mile from Yaphank. Perhaps from ooshoh, a *father*, with locative, as though it were his residence.

Op-cat-kon-tycke river, at the head of Northport Harbor, was mentioned in 1653, and in 1656 was the west bound of the Eastern Purchase of Huntington. It might be derived from opponenauhock, *oysters*, but more probably from some other word.

Oquenock or Okenock in Islip, was written Oquonock by Thompson. Some define it a *burial place*, for which there seems no good reason. It might be derived from ohquae, *on the other side*, and ohke, *land*, but Tooker thinks it has been corrupted from Oak Neck.

O-ro-wuc or Orewake brook is in Islip. Tooker applies this name to a neck having this stream on one side, and says it means *uninhabited* or *vacant land*.

O-sa-wack brook, mentioned in 1708, may have been Orawack, but probably was *flax land*.

O-sha-ma-mucks was a name for Fresh pond in 1694. This was in Huntington, and has been noticed in a varying form.

Ou-hey-wich-kingh, a village of 1645, may have been in this county.

O-wix-a or Awixa creek has already been mentioned.

Pa-he-he-tock or Pahatoc was west of Gardiner's bay in 1648, on the north side of the island.

Pan-tuck, *a stream going the wrong way*, is near Westhampton station.

Pas-cu-uks creek was the boundary of a meadow at South bay, Huntington, in 1689.

Pa-shim-amsk was a neck at Toms creek in 1645.

Pat-chogue, from the Pochough Indians, is defined *where they gamble and dance*. Roger Williams has the word pauochauog, *they are playing games or dancing*; a merrymaking in general. The name is now applied to a village and bay in Brookhaven.

Pat-chum-muck, *a neighboring sea or fishing place*, was the North Sea at the head of Toms creek in 1660.

Pa-ter-quos was on Mastic Neck. It may come from Potauntash, *to blow the fire*, or from a kindred word for *whale*, referring to that animal's blowing water.

Pat-ter-squash was an island in Brookhaven, with a name like the last.

Pau-ca-ka-tun is derived by Tooker from Pohguta-tuk, *divided tidal stream*, and is in Southold.

Pau-cuck-a-tux was a creek to the southward in Southold, mentioned in 1660, as "A certen creek the Indeans call Paugetuck on the south side."

Pau-ge-tuck, *clear creek*, was in Southold in 1659.

Pau-man-ack has been interpreted *land of tribute*, and the name was also given to Shelter island. It was written Paumanacke in 1659 and used for the whole of Long Island. This was tributary to the New England Indians, and afterward to the Five Nations.

Pau-qua-cum-suck, *where we wade for thick shells*, is now Wading river. It was called Pauquaconsuck in 1666, and Pauquaconsit in 1679. Near this river was a beach called "Pequaockeon, because Pequaocks were found there."

Pa-ya-quo-tusk was a neck in Southold in 1645.

Peakins Neck, near Toms creek in 1658, was often mentioned later.

Pe-auke has been defined *wet and miry place*, and is in Smithtown.

Pe-co-nic river was the principal stream toward the east end of

the island, and this contracted name is applied to a large bay. In 1639 Lord Stirling's patent ran "from Peaconnet to ye eastermost poynte of ye said Long Island." It was called Peheconnacke in 1659, and Pehaconnuck in 1664. Piaconnock or Aquebauke river was mentioned in 1667. Tooker derives the whole name from Pehik-konik, *little plantation*.

Pen-at-a-quit, a small stream in Islip. There is now a village of that name.

Pe-quash or Quasha Neck was in Southold in 1656.

In 1658 Puckquashi Neck was mentioned as an old boundary of Southold, west of Toms creek. It may be derived from peguas, *a fox*.

Pis-sa-punke meadows were mentioned at Corchaug in 1654, and were called Pecepunk meadows in 1685 and 1692. The name now belongs to a branch of Nissequogue river, and Mr Tooker gives the original form as Pessapunk, *a sweating place*.

Po-dunk, *a clean place*, is in Southampton, and is also a New England name.

Pog-gat-a-cut was a place where this chief's body was set down while on the way to the grave. A hole was dug to mark the spot, and this was carefully cleansed for a long time.

Pon-quogue, *shallow water*, a beach and hamlet in Southampton, on Shinnecock bay.

Poo-se-pa-tuck is a hamlet in Brookhaven, and was the home of the chief of the Uncachogues. Thomas Jefferson took down a vocabulary at Pusspa'tok in this town in 1794, from an old squaw of that place.

Po-qu-a-tuck, *clear stream*, mentioned in 1641 and now Orient, may be the Paugetuck of 1660. Mrs Flint gives this name to Oyster ponds.

Po-quott is now Dyer's Neck, and may be derived from pukut, *smoke*, but is more likely to be a *clear place*. Thompson said it was a cove between Port Jefferson and Setauket.

Po-tuck, *clear stream*, is a hamlet in Southampton.

Po-tunk island, *clean place*, is in Southampton, and was mentioned in 1659 as east of Peheconnacke.

Pox-a-bogue is 1½ miles from the center of Bridgehampton.

Poy-has, a swamp, was reserved in a sale in Southold in 1660. It may be from pequas, *a fox*.

Quag-qua-ont, a place mentioned by Thompson, may have been corrupted from Quaquanantuck. *

Quan-no-to-wouck is his name for a place in Easthampton, which may be defined *place of fir trees*, or of *long spears*, referring to something slender and pointed.

Quan-tuc bay is in Southampton, and the name is a contraction of the next.

Qua-quan-an-tuck, defined as *place where the bay bends*, is in Southampton. Quaquantucke meadow was mentioned in 1659, and it was written Quaquenantack in 1667. The above definition is not well sustained, and a *place of wild ducks* seems preferable.

Qua-sha Neck, mentioned in 1656, was called Quash Neck in 1715. It is in Southold, and the name has been contracted from the Puckquashi of 1658, in that town. In this case it may be from pukqusum, *he makes a hole through it*, as in drilling shell beads. The shorter form suggests queshau, *he leaps*, as though it were a place for sports.

Quogue and Quiogue are said to be derived from Quaquanantuck. This is possible but seems doubtful. It would be simpler to make it from qunnamaug, *a long fish*, or lamprey.

Qus-suc-qun-suck, now Stony Brook, Smithtown, has its meaning well preserved in its present name.

Ra-con-co-mey plains were mentioned in 1747, the name being a variant of Ronkonkoma.

Ra-pa-ha-muck is mentioned by Tooker, but he adds that the R should be dropped, making it in Indian usage Appeh-amak, *a trap fishing place*. This was at the mouth of a small creek called Suggamuck, or *fishing place at the outlet*.

Ras-sa-wig, according to Thompson, was a point of land between Stony Brook harbor and the sound. Tooker calls this Rassaw-eak or-ac, *miry land*. Hassock occurs in several places on Long Island, but the Indians there, according to Eliot and Heckewelder, did not sound the R found in the English spelling.

At Ras-e-peague a lot was mentioned in 1734, west of Stony Brook harbor. Rassa means *miry* or *muddy*, and thence is the definition of *muddy water place*.

Ra-ti-o-con or Raseokan is derived from Ashawoken by Tooker, which he considers the proper form.

Ri-on-com he also derived from the name of the chief Weon-combone.

Ro-an-oke point is on the north shore of Riverhead, and is a Virginia name often applied to some shell beads.

Ron-kon-ko-ma, the name of a considerable lake, has various forms. Rutenber has it Ronconcoa, and says it is very deep and has local legends. Spafford said: "*Ronconquaway*, or Ronconcoma Pond, in this county, received its name from the Indians, which is said to mean Sandy Pond, being surrounded by a fine sandy beach." This has little to sustain it. Tooker thought Ronkonkumake came from Wonkonkoonamaug, *the fenced in or boundary fishing place*, several towns and purchases meetings there.

The Rat-ta-co-neck lands had been owned by Wyandance. There was a fresh-water pond at the parting of the bounds, called Ashamaumuk, another name for the lake just mentioned, meaning *either place of wild flax or eel fishery*.

Rug-ua swamp, in Huntington, was mentioned in 1698.

Runs-cat-a-my or Rungcatamy lands were bought in Huntington in 1691. The name suggests that of Rattaconeck.

Sa-bo-nac, *large root place*, is on Mastic Neck in Brookhaven.

Sack-a-po-nock or Great pond was mentioned in 1661. It is also called Sagaponack. Rand says sagabon is a ground nut or Indian potato.

Sagg or Sag Harbor, according to Trumbull, is abbreviated from Sagabonack in Bridgehampton. Beside Sag Harbor there is a village of Sagg.

Sag-ta-kos is in Islip, according to Thompson. Mrs Flint has Saghtokoos for Appletree Neck. The reference may be to the *mouth of a stream where there are thorns*.

Sam-pa-wams, *the right path*. Mr Tooker thought this a personal name. In 1657 five necks were bought between Sumpwams and Copiague necks, and in 1695 Sompawams swamp was mentioned. In 1697 it was written Sampaumes Neck. It is a name of Thompson's creek, one of the principal streams in Islip.

San-te-pogue Neck at Babylon was written Sautipauge and Santapauge in 1666. Thompson called it Santapog or Fleet's Neck.

Saug-a-tuck river, *mouth of the river*.

Saug-ust Neck was in Southold in 1656, and was often mentioned later. The name refers to the mouth of a neighboring creek.

Scret-ches river was west of Moriches river in 1714.

Se-as-ca-wa-ny Neck was also called Josiah's Neck by the English in 1689. It appeared as Scuraway Neck in Huntington, in 1694.

Se-a-tuck is a hamlet in Brookhaven, near East bay on the south shore. It was called Seacotauk in 1677, and thus might refer either to land or water.

Se-bo-nac, on Peconic bay, was also a *large ground nut place*. Sebon or sepen is the *meadow lily root*, according to Trumbull. There are several places named from roots, and both Trumbull and Tooker have critically discussed these.

Se-cou-tagh was the foreland of Long Island in 1656.

Sen-eks is Thompson's name for a stream in Brookhaven.

Se-tau-ket belonged to the Secatogue Indians in Brookhaven, and the name has many forms. In 1639 it appeared as Siketeuhacky, in 1666 as Seatalcot, and in 1673 as Seatawcott. Fireplace had this name, according to Mrs Flint, being on the shore of Setauket bay. From seauhteau, *to scatter anything*, and ahki, *land*.

Se-tuck is Thompson's name for the brook dividing Brookhaven and Southampton, and may be derived from see, *sour*, and tuck, *river*; that is, *a stream not fit to drink*.

Shag-wan-go, on the map of 1825, is Shagwong point on some later maps, and north of Montauk. Shawango Neck included Montauk point.

Sher-a-wog is now St James in Smithtown, east of Stony Brook harbor. Tooker makes this the *middle place*.

Shin-ne-cock is a name of many forms, and is applied to a group of hills and a bay. It has been translated the *level land*, but with no satisfactory derivation. The name may refer to a place where loose or unstrung wampum was obtained. Spafford said: "Shinacau bay was the ancient residence of the tribe of Indians called Shinacau or Shinacaugh."

Si-a-ses Neck was mentioned in 1670 and earlier. It suggests Syosset.

Si-ek-rew-hack-y is Mrs Flint's name for Fire Island, and this

may be derived from sukquieu, *powdered* or *in powder*, and ahki, *land*.

Skook-quams is Thompson's name for a place in Islip.

Sonn-quo-quas was a name of Tom's creek in Southold, in 1660. It may be derived from sunukkuhkaü, *crushed by a heavy weight*, as in a trap.

So-was-sett is now Port Jefferson. *At the place of unstrung wampum.*

Spe-onk is a village near East bay in Southampton. The name may have been corrupted from that of a root.

The Squam or Squam Pit purchase was made in 1699. Trumbull considered this a corrupt form of the name of a rocky summit. It is often found.

Squaw-sucks, *women*, is a village in Brookhaven.

Sre-cun-kas or Screcunkas was an island of meadow in Southold bay in 1689. The name may be incorrect as preserved, and possibly derived from suckauanausuck, *black shells*.

Sug-ga-muck, a small creek, has been defined *bass fishing place*, but seems more correctly rendered *fishery at the outlet*.

Sun-quams or Melville has been translated *cool place*. This was a name for Babylon river, according to Thompson.

Ta-ta-muck-a-ta-kis creek, mentioned in Huntington in 1693, was near Coppiag Neck. It suggests the following name.

Ta-ta-mun-e-hese Neck was in the same town in 1666. It may have a reference to an inclosed place.

Tau-ko-mo Neck was mentioned here in 1696.

Ti-an-na is one of Thompson's Southampton names, perhaps not an Indian word, though it might be derived from tannag, a *crane*.

To-youngs was a name of Reed creek in 1665, and Thompson said that Toyongs was a brook tributary to Wading river. It is often called Toyong, and this was its form in 1679.

Towd, *a low place between the hills*. A better derivation may be from touweu, *it is deserted*.

Tuck-a-hoe, near Southampton, is derived from p'tuckwe, the name of a large round root. Trumbull said that the common Tuck-ahoe of Virginia, used for Indian bread (Tockwogh of Smith), was the root of the golden club, *Orontium aquaticum*.

Un-ca-chaug was written Vncachoag and Vncheckaug in 1667,

and may be from *uhquae*, *point* or *end*, with locative. The Uncac-hogues were a tribe. In 1685 there was a "Certain neck of land at Unquachage, known by the name of Merryes." Wilson called the place Unquachock.

Un-che-mau, which appears in connection with Nesaquake in 1677, is a contraction of the next name.

Un-she-ma-muck was a pond west of Nesaquake river in 1677. In 1696 it was mentioned as the fresh pond of Unshemomuck, on the west line of Smithtown. In some records it is Ashamaumuk, the pond which is now Lake Ronconcoma. It is sometimes given as Untheamuck or Unsheamuck, this being defined as *eel fishing place*, by Tooker. For the present name of the lake he has another meaning.

Un-co-houg was on Mastic Neck, and may mean a *point of land*.

Wains-cott is usually considered an Indian word, but Tooker thought it European. Thompson wrote it Wainscut, and Mrs Flint derived it from Wayumscutt. Spafford called it Wenscoat, and it was mentioned in 1708. If an Indian word it might be derived from *wanashquonk*, *the top* of anything.

Wam-pan-o-men, the eastern extremity of Southampton, was an early name for the eastern point. In a deed of 1661 it is Wompenanit. Tooker writes it Womponamon, *at the east*.

Wamp-mis-sic was the Indian name for a swamp near Coram, now given to a place in Brookhaven. One form is Wampmissuc.

War-ac-to Neck is mentioned in the Southold records of 1714, as being on the south side of Long Island.

Wat-chogue Neck was bought in 1694, and is in Smithtown. The name is also given to a brook from contiguity. Thompson wrote it Wachog, and Tooker Wachogue, *hilly land*. The derivation is from *wadchue ohkeit*, *hill country*.

Wa-we-pex was a name on the west side of Cold Spring harbor, and may refer to a winding course.

We-a-ke-wa-napp was reserved in a sale in Southold in 1660.

Wee-pose brook was also called Keemiscoomock. Schoolcraft derives the former name from *wawbose*, *a hare*, but this is not thought satisfactory. It may be a corruption of *wipochk*, *a bush*, referring to a bushy place.

Weg-wa-gonck, *a place at the end of the hills*, is a name given by Tooker.

Wick-a-pogue, *head of the pond*, is in Southampton. *End of the pond* is better.

Wick-a-pos-sett was the east part of Fisher's island, according to Thompson.

Wi-gam swamp was sold by the town of Huntington in 1699. Wiquam, and thence wigwam, is the name of a house.

Win-gan-hep-poge or Winganhoppogue was in Smithtown, and a note has already been quoted from the records of that town, explaining the meaning of Happauge. Elsewhere Mr Tooker says that in 1703 Andrew Gibb gave a mortgage for the neck "called by the name of Winganhoppogue, or ye pleasant springs." The full word means this, Happauge lacking the adjective. At the time of the mortgage the entire name was also given to a creek on the east side. In 1692 it was written Winganhappauge and placed on the south side of Long Island. Thompson called it Wingatt-happagh or Vail's brook.

Win-ne-co-mack patent appears in the Smithtown records for 1702 and 1789, the Indian deed having been given in 1698. Mrs Flint made this *beautiful place*. Comack, however, implies a *boundary* or inclosure, and it is on the line of Huntington and Smithtown. The adjective has been dropped, and it is now simply Comac.

Wop-o-wog was an Indian settlement on Stony brook in Brookhaven, according to Thompson. There are large shell banks there, and the name may be from wompi, *white*, with locative, in allusion to these.

Wy-an-dance is now a hamlet in Babylon, called after a great Montauk chief who died in 1659. He was a warm and influential friend of the colonists.

Yam-ke is Thompson's name for a stream in Brookhaven, and may mean *on the other side*.

Yamp-hank seems the same name as the next, but has been applied to the vicinity of South Haven on the Connecticut river.

Yap-hank was a tributary of that river, and is also the name of a village in Brookhaven. It may be derived from appehhanog, *traps*.

Ya-ta-mun-ti-ta-hege river was west of Copiag Neck.

Yen-ne-cock is part of Southold and east of Cutchogue. The Yannocock Indians were mentioned in 1667, and the place in 1640. Tooker writes it Yennycott, deriving it from Yaen-auk-ut, *at the extended country*. The early forms vary but little. It might mean on one side of some place.

The practice of buying land gradually and in small quantities from the aboriginal owners of Long Island, led to the preservation of many Indian names there.

SULLIVAN COUNTY

A-las-ka-ye-ing mountains appear on Sauthier's map as the southern range of the Shawangunk mountains.

Ba-sha or Basher's kill. Bash'a was an old squaw, according to one story, whose husband killed a deer and left her to bring it home. She fastened it securely on her back, but in crossing the stream fell under her burden. Being unable to release herself she was drowned. Another story is that she was shot here during the Esopus war.

Cal-li-coon river is of doubtful origin, but seems to mean *turkey* in either case. On a map of 1825 it is Kollikoen, but in the New York statutes, etc., it is commonly written Collikoon. Kalkoen is Dutch for *turkey*, and the Delaware word gulukochsun means the same.

Chough-ka-wa-ka-no-e was a small stream mentioned in 1665.

Co-chec-ton or Cashington is said to have originally been Cush-nun-tunk or *low grounds*. This is preferable to Boyd's definition of a *finished small harbor*, but Kussitchuan, *a rapid stream*, seems better than either. In 1755 Cashiektunk was an Indian village on a branch of the Delaware called Fishkill, and it appears on Sauthier's map as Cashiegtunk island and falls. It was also written Cashickatunk, and the name may refer to its being an old or principal place. The Delaware, near this place, was the former home of the Cashigton Indians, and they sent a belt to Governor Clinton in 1745.

Hag-ga-is pond is in Lumberland. Hogki is *clothing*, and thence we have fish scales and shells.

Ho-mo-wack has been defined *water flows out*, but this lacks support. It seems better to derive it from aumauog, *they fish*, or

some kindred word. It is now the name of a postoffice in Mamakating.

Ke-no-za lake, *pickerel*. Also Cahoonzie.

Ki-a-me-sha has been defined as *clear water*, but doubtfully. This is Pleasant pond, near Monticello.

Kon-ne-on-ga has been called *white lake*, in allusion to its white sand, but the definition is much more than doubtful, having no foundation. It is a pond in Bethel.

Lack-a-wack is the west branch of Rondout creek, and means a *river fork*.

Ma-hack-a-mack is on Sauthier's map for the Neversink river. It was called Maggaghkamieck in 1694, and the name may allude to a fishery.

Ma-ma-ka-ting is said to have had its name from an Indian chief, but the form of the word does not suggest this, nor is such a chief's name on record. Gordon's *Gazetteer* gives it as Mammacotta, *dividing the waters*. Spafford speaks of "Mameakating or Basler's kill." On Sauthier's map the Indian village is called Mame Cotink. Memakochcus, *red*, is the most suggestive component in Zeisberger's lexicon, and the name may be either a *red* or *bloody place*.

Me-tau-ques or Metongues pond is in Lumberland. From mehtugues, *small trees*.

Mon-gaup is Mangawping or Mingwing river on Sauthier's map. It has been defined *dancing feather*, and also *several streams* in allusion to its three branches. The last is the best but is not well sustained. Munnequomin, *corn growing in the field*, is better, but the name may refer to islands.

Nev-er-sink has many forms and definitions, among which are *mad river*, *water between highlands*, and *fishing place*. Some have thought the name merely an English allusion to the highlands or the waters of the river, but it is clearly aboriginal. These supposed meanings are not satisfactory. Schoolcraft derived the name from onawa, *water* or *between waters*, and sink, *a place*, but is not sustained by eastern lexicons. Ruttenber thought it *a place abounding in birds*, but this lacks support. Nauwuchunke, *afternoon*, from Zeisberger, might be applied to a region lying west of any place, in accordance with Indian usage, "a land where it is always

afternoon." Nahiwi, *down the river*, from the same writer, with locative, suggests a fair derivation.

Sha-wan-gunk has been derived from shongum, *white*, making it *white stone*. More probably it is *southern rocks* or *hills*. It has been more fully treated under the head of Orange county.

Ten-na-nah or Tenannah.

Toch-pol-lock creek, near Callicoon.

To-ron-to pond. Morgan elsewhere gives Toronto as De-on'-do, *log floating on the water*. Here, of course, it is a recent name.

Wil-lo-we-moc or Williwemack creek is in the town of Rockland, and may be from wulagamike, *bottom land*.

All these are Algonquin names but one.

TIOGA COUNTY

Ah-wa'-ga, *where the valley widens*, is Morgan's name for Owēgo, but no early writer gives this form.

Ap-a-la'-chin creek is Appalacon on a map of 1825.

Ca-ne-wa'-na. N. P. Willis gave this as the name of a place between his home at Glenmary and Owego. Gay's *Historical Gazetteer of Tioga County*, 1888, says that part of Owego, near the mouth of Owego or Canawana creek, was called Canewanah. This is said to have been from Newana Canoeush, *little living water*, in the Seneca dialect, from Indian Spring, west of Owego creek and north of Main street bridge. This word comes very near Solomon Southwick's name for the Chemung, in the Sullivan campaign, which is Conewawa, *head on a pole*.

Cat'-a-tunk creek is a tributary of Owego creek, and its name seems Algonquin, the Iroquois name being quite different. It may mean the principal stream.

Ca-rant'-ouan, *big tree*, seems to have been the village of the Carantouanis in 1615, at or near Waverly and between the Susquehanna and Chemung rivers.

Ca-yu'-ta creek may be simply a form of geihahate, *a river*.

Ga-na-to-che'-rat was a Cayuga village on the Chemung and near Waverly, visited by Cammerhoff in 1750. Hence this was the Cayuga branch, and the name may mean *the last village* of the Cayugas, or more exactly *village at the end*.

Ga-now-tach-ge-rage, *there lies the creek* or village, indicating

the proper trail. A name for West creek in 1745, and also written Ganontacharage. Much like the last.

Manck-at-a-wan-gum, *red bank*, mentioned in the journals of 1779 and opposite Barton. It was then a ruined place, sometimes called the Fitzgerald farm. Macktowanuck is one of several forms. Delaware names began to appear in that region in the 18th century, due to migration.

Nan'-ti-coke creek. The Iroquois removed the Nanticokes several times, and thus the name appears in various places.

On-on-ti-o'-gas, subdued by the Iroquois and placed in the Seneca county. Gen. J. S. Clark thought they originally lived at Spanish hill, Waverly. Onontioiga would mean *great hill at the river forks*; otherwise *great hill at Tioga*.

O-we'-go, *where the valley widens*, according to Morgan. It has also been erroneously defined *swift water*, as though from Canawaga. The town had several sites near the mouth of the creek, and was burned in 1779 to celebrate the union of Sullivan's and Clinton's armies. Owego was an early form, reasonably persistent. It was thus written in Conrad Weiser's journal of 1737, and in all the later Moravian journals.

She-ag'-gen is on the Susquehanna on Pouchot's map, and was probably Theaggen or Tioga, though it might have been Seshequin, a little below.

Susquehanna river has been sufficiently noticed.

Ti-a-tach'-schi-un'-ge was the Iroquois name for Catatunk creek, mentioned in Spangenberg's journal of 1745. Having Iroquois guides his New York names are in that language but in a German form.

Ti-o'-ga, *at the forks*, being a town at the point formed by the Chemung and Susquehanna rivers. It has been improperly translated *gate*. The name is Iroquois, though they placed a Delaware village there.

Wap-pa-sen-ing creek enters the Susquehanna at Nichols. Spafford said: "The Wappa-suning, or Wappesena creek, comes in on the south side from Pennsylvania." This Delaware name seems from wapanneu, *east*, though other derivations might be suggested. It enters the river at the left bank, which is generally the east side.

TOMPKINS COUNTY

Cayuga lake and inlet. The name has been already treated.

Co-re-or-go'-nel was an Indian village 2 miles south of the site of Ithaca in 1779. Major Norris said it is "Call'd Corcargonell and is the Capital of a Small Nation or Tribe."

Major Grant's journal of 1779 says that Colonel Dearborn burned "a town situate on the great Swamp called De Ho Riss Kanadia," being the same place. This seems to refer to the lake, and perhaps to its old name of Thiohero, *a place of rushes*.

Ga-ni-a-ta-re-ge'-chi-at was defined by A. Cusick as *from here we see the lake*. It was the first view of Cayuga lake from the south, and the name is in Cammerhoff's journal of 1750. In Zeisberger's journal of a conference at Cayuga in 1766 it occurs again. The Cayuga chief spoke of a proposed settlement "at Ganiataragechiat, that is, the upper end of the lake," and this seems the received meaning then. In both cases there is a local reference to reaching or leaving the lake at that end, and it may properly be defined *end of the lake*. Morgan gives a similar meaning to another word.

Ga-non-tach'-a-age or Ganowtachgerage, was West creek, between Cortland and Owego. It has been defined as *there lies the village* or creek, that is, in that direction.

Gi-en-tach'-ne was Salmon creek, on the east side of Cayuga lake.

Ka-yegh-ta'-la-ge-a'-lat, *valley between mountains*, between Ithaca and Coreogonell. It is in the Oneida dialect and on a map in the Secretary of State's office.

Ka-yegh-ta'-la-ge-a'-lat, *valley between mountains*, between Ithaca more exactly *end of the lake*. The word *lake* is contracted.

Noch-wa-i-o creek, near Ithaca in 1750, is properly Cayuga inlet, being defined *place of rushes* or *flags*.

No-ga-e'-ne creek was Fall creek near Ithaca and was mentioned in Cammerhoff's journal.

No-tan-tak'-to creek was in the same valley, being Sixmile creek. The meaning is *to go around the bend*.

On-och-sa-e, *cave in the rock*, was the name of a place on the west shore of the lake at Ithaca, in 1750. The same name occurred at a place on the Susquehanna in Pennsylvania.

O-was'-co inlet, *bridge on the water*, but with no local significance.

Po-ney Hollow is supposed to be so called from a Saponey village there.

Sto'-ke creek was thought to be the present Butternut creek by General Clark. The name may be from atoge, *north*, but atoka also means *cranberries*.

Taug-ha'-nick is locally pronounced Ti-kaw-nik, and is applied to a creek and falls. It has several forms and may be a corruption of an Iroquois name, but seems an Algonquin word from the eastern part of New York.

Ti-an-on-ti-a-ou was the eastern base of Saxon hill in 1750.

To-ti-e-ron'-no, where the Tederighroonas lived in 1747, at the head of Cayuga lake. Ronon means *people*, and the historic account is clear.

Tschoch'-ni-oke was Taughanick creek in 1750.

Un-ta-ge-chi-at, a high hill along the foot of which Cammerhoff passed on emerging from the dense forest. It has been defined *the hill from which a fine view is had*, equivalent to *prospect hill*. Father Bruyas had the Mohawk word gannontagenhiat, *at the end of the mountain*, and this may be its equivalent, the view opening when the brow of the hill was reached.

ULSTER COUNTY

As-sinck island, in Rondout creek in 1676, probably refers to stones.

At-kar-kar-ton or Atkankarten, an early name of Esopus creek and Kingston, is said to mean *smooth land* by French. Ruttenber says that this was not the name of the village, but of the meadow called Great Plot by the Dutch, adding that "*At* is equivalent to *at* or *by* the stream." In an account of the "State of the Churches in New Netherland; anno 1657" [O'Callaghan, 3: 107], a place is described "*called by the Dutch Esopus or Sypous; by the Indians Atkarkarton.*" A hamlet now bears this name.

Ca-na-se-ne was the Sager's kill. Canasenix creek was the south line of Lockerman's tract and is the same name. It may be from ganscheweu, *it roars*.

Clough-ka-wa-ka-no-e was a small creek included in a land sale in 1665, lying west and southwest of Kahankson creek. It has been noticed in Sullivan county, where it may belong.

Cock-singh was a tract almost behind Marbletown in 1678. It was also described as a point of land below Esopus island and behind Marbletown. It may be *owl place*, but Heckewelder made Cohock-sink *pine lands*.

Cuck-sink was bought without a license in 1683, and has the same name.

E-a-si-neh was included in a tract belonging to the Dutch in 1681, and seems the Sager's kill. It may be from *eiasunck*, a *knife*, or *ehes*, a *clam*.

E-so-pus, once Sopus, was derived by Heckewelder from seepu, the Delaware word for *river*. Seepus was made equivalent to Sopus, and Esopus was formed from this, being so called in 1655. It sometimes appeared as Sopers. The Indians there were of the Algonquin family, and there would be more force in the alleged origin had they not called the place by another name, and the Dutch invariably by this. It became prominent at an early day.

Fruy-de-yach-ka-mick, or the Great river, appears as the east boundary of the Esopus Indians in 1677, being the Hudson river near Rondout. F does not appear in Algonquin words, and R is rarely used, so that the name is erroneously given. It may be from *kehche*, *greatest*, and *amaug*, *fishing place*, or a corruption of *kittangamunk*, *great water on the other side*.

Ho-mo-wack has been defined *water flows out*, probably an error. It is a village in Wawarsing, on the line of Sullivan county.

Ka-ha-kas-nik was a creek west of Rondout creek in 1677, and a tract of land in Rochester was called Kahanckasinck in 1709.

Ka-ka-ta-wis was the name of one of the four Esopus tribes.

Ker-honk-son is now the name of a village as well as creek, but in 1665 land was sold west and southwest of Kahankson creek. It has been written Kerhonkton, and in these later forms is *place of wild geese*.

Ket-se-pray was one of the four Esopus tribes.

Kyserike has been thought an Indian name by some, and is a hamlet in Rochester, but a conveyance of land called Keysserick was given in 1703, and this was purchased of the Keyzers, who were early settlers.

Lack-a-wack, *at the forks*, is a village in Wawarsing, on the Rondout.

Ma-cha-be-neer Sha-wen-gonck was the name of lands in this county in 1701. The first name is also written Massachabeneers.

Ma-chack-a-mock was called Machakamick in 1758.

Ma-ga-at Ra-mis was the Indian name of Jeffrouw's hook in 1677, and was applied to a tract south of Maggonck.

Ma-gat-scoot was mentioned in 1698.

Ruttenber says that Paltz Point was called Maggrnapogh by the Indians, and was distinguished as a high mountain. At its foot he placed a swamp called Moggonck.

Ma-go-wa-sin-ginck was a creek north of Kahakasnik creek in 1677, and there were Magowasinck Indians, being an Esopus tribe.

Ma-gunck is like a name below, but may be different in meaning, being placed at the southwest corner of Marbletown. It might be derived from megucke, *a plain without timber*.

Ma-he-uw was one of the four Esopus tribes.

Mas-kekts lands were near Machabeneer and were called Maskaeck in 1702. This name implies meadows.

Mat-tas-sink or Matissink island, apparently at Rondout creek and probably Assinck island.

Me-och-konck was mentioned by Ruttenber as a Minisink village, either in this or Orange county.

Met-te-ke-honks of 1709 was Mattecohunks in 1718. It is now Mettacahonts creek in Rochester, and was a personal name.

Min-i-sink. In King William's reign it was enacted that "great and little Minisink should be annexed to the county of Ulster."

Min-ne-was-ka is a recently applied name.

Mog-gonck was a swamp at the foot of the hill at Paltz Point, according to Ruttenber, but in a deed of land in New Paltz, in 1677, Moggoneck appears as a high hill. It is also written Maggonck, and may be derived from mogge, *it is great*, with suffix, or from megucke, *a plain without timber*.

Mo-honk lake, from mohoan, *to eat solid food*, or mohewoneck, *a racoon skin coat*. Some have thought it meant *great hill*, but this lacks support.

Mom-bac-cus was the Indian name of the town of Rochester, written Mombach in 1772. Spafford said of this: "Mombacus, which means Indian face, was the aboriginal name, legislated away

from it"; but it is still the name of a creek. The definition has no foundation. The name may have been Mohshequussuk, *flinty rock*.

Mo-na-yunk creek appears on recent maps. Heckewelder called this *our place of drinking*.

Na-as-se-rok was a tract in Rochester in 1709.

Na-no-seck was an island in Esopus.

Nap-a-nock or Napanock is a village in Wawarsing, called after an Indian chief.

Nev-er-sink river has been treated elsewhere.

O-nang-wack creek was east of Rondout creek.

Pa-ca-na-sink lands were on record in 1717, and may be the following.

Pack-a-se-eck was on the line of a tract sold in 1678, and may be derived from pachsajee, *a valley*.

Pa-wach-ta was a tract sold in 1678. The name was also applied to a creek west of the great swamp on the Hudson, and may be derived from paswohteau, *it is near*.

The Papagonk Indians were in this county in 1774 according to Tryon's report.

Pat-au-tunk creek is on a recent map.

Po-chuck creek is mentioned here.

Ponck-hock-ie is a place near Kingston. Ruttenber thought the Dutch fort was "at the place still bearing the aboriginal name of Ponckokie." French said: "The site of the first Dutch fort is said to be upon a plateau in the w. bounds of Rondout. The locality is still called by its Indian name, Ponckhockie, said to signify *canoe harbor*." It may be derived from ponkque, *dry*, and hacky, *land*.

Quas-sa-ic creek, *stony*, is in the town of Plattekill. Some documents of 1718-19 speak of the Palatine settlements on Quassaic creek in Ulster, which properly belong in Orange county, but this became the name of a tract farther north.

Ra-ga-wa-sinck was a name for Rondout kill in 1677.

Rap-hoos was the name of an island in Crum Elbow in that year, and was also applied to a tract on the north side of Rondout creek.

Sche-pin-a-i-konck, a Minisink village, may have been here or in Orange.

Se-wak-an-a-mie was a tract on both sides of a creek in 1678.

Shan-da-ken. Spafford says this, "in the Indian dialect of the

aborigines of this region, means *rapid waters*, a name descriptive and appropriate." There seems no ground for this. It is now the name of a town.

Shawangunk mountains and creek [*see Orange county*].

Shen-she-chonck, a tract near Pacanasink, but south of Shawangunk creek.

Sho-kan' was sometimes written Ashokan, and is now a village in Olive. It was called Shokaken in the Marbletown records of 1677, and was often mentioned. It may be derived from chogan, *a black-bird*, or soka, *to cross the creek*, the last being preferable.

Taugh-caugh-naugh creek is on a recent map, suggesting Taghkanick.

Ta-wer-sta-gue was a high hill in New Paltz in 1677. It has also been written Tauarataque.

Ten-de-yack-a-meeck was a place on the Hudson at Sawyer's kill in 1677. It may be the true form of Frudeyachkamick applied to another place, perhaps referring to a great fishing place, or possibly being a corrupt form of tauwatamik, *uninhabited land*.

Ti-ca-to-nyk mountain is on a recent map, and may be derived from tohkootauonk, *a ladder*, referring to a steep ascent.

To-to-a, mentioned in 1763, may be in another county.

Wa-er-in-ne-wangh was a name for Esopus in 1655.

Wagh-ach-a-mack was annexed to Ulster at an early day, and may refer to a fishing place of some kind.

Wa-kan-ko-nach was on the line of the Pawachta tract in 1678.

Wa-ka-se-ek was on the line of the same tract.

War-a-ca-ha-es was bought in 1677. It was also called Waratakac, in the mountains west of Raphoos in New Paltz.

Wa-war-sing or Warwasing was the *place of a blackbird's nest*, according to Schoolcraft, but this has no support. It might be derived from woweaushin, *a winding about*, in allusion to its many streams, but the terminal syllable seems that of place. It was written Wawasink in 1779, and the Rev. N. W. Jones defined it as *a holy place for sacrifi-feasts and war dances*. No ground exists for this meaning.

Weapons creek may have an Indian name, possibly corrupted from waping, *an opossum*. It was mentioned in 1719.

Weigh-quat-en-honk was *place at the end of the hills*, according to Tooker.

Wich-quan-nis was a tract at Esopus in 1663.

WARREN COUNTY

Ad-i-ron'-dacks, *tree eaters*. This name has been given to a village and to the mountains. It is a very old name of derision.

An-di-a-ta-roc'-te, *the place where the lake contracts*, according to O'Callaghan, but not with the usual translation of the words of Jogues. These were, referring to Lake George: "*Les Iroquois le nomment Andiataroc'te' comme qui diroit, là où le lac se ferme*"; commonly rendered *there where the lake is shut in*. The other definition would do well for the southern end of Lake Champlain, but was not thus applied.

At-al-a-po'-sa, *sliding place*, has been applied to Tongue mountain on Lake George.

At-al'-a-po-se, *sliding place*, is the name for Rogers' Slide on Lake George. According to Sabattis evil spirits there seize the souls of bad Indians, slide down and drown them in the lake. The name seems derived from *ocoeposu*, *he slips* or *slides* backward.

At-a-te'-a, *a river* or *at the river*, is Hoffman's name for the upper part of the Hudson, which is a shortened form of the proper word. French calls the east branch of the river At-a-te-ka, which is a corrupt form.

Bou-to-keese is Sabele's name for Little Falls at Luzerne.

Can-a-da mountain is in the town of Chester. The name was often used for places and streams toward Canada.

Ca-ni-a-de-ros-se-ras was the great tract north of Schenectady. As the first part of this form means *lake*, it may throw some light on the true meaning of Kayaderosseras, the usual form.

Can-kus-kee is Northwest bay on Lake George on a map of 1776. A better form appears below.

Che-pon-tuc, *a difficult place to climb* or *get around*, was a name of Glens Falls according to Sabattis.

Ga-in-hou-a-gwe, given as *crooked river*, is a name for Schroon river, but lacks the adjective.

Ga-na-ous-ke, *where you get sprinkled*, according to A. Cusick, perhaps from sudden showers, is Northwest bay. Holden says:

"Judging from analogy this should mean *the battle place by the water side*." The Canaoneuska Indians, mentioned in 1753 as subjects of the Iroquois, naturally suggest this name, but as they appear with those on the Susquehanna they have no local relations to it.

Hor'-i-con, now the name of a town and small lake, has been applied to Lake George and erroneously translated *silver waters*. Cooper bestowed this name on the lake, and said the French and English "united to rob the untutored possessors of its wooded scenery of their native right to perpetuate its original appellation of Horican." French said of this: "However poetic and appropriate this designation may appear, or however euphonious it may sound, it may be questioned whether a term suggested by fancy alone, and never used by the aborigines, will ever find place among the geographical names of the State as one of Indian origin." The name of the Horikans, however, appears on an early map as an Indian people west of Lake George, and Cooper did not invent but transferred it.

Kah-che-bon-cook, *great root place*, is Sabele's name for Jessup's Falls.

Ka-yan-do-ros-sa, said to have been an Indian name of Glens Falls, has been defined by A. Cusick as *long deep hole*, in allusion to the ravine. Slight changes in this name affect the meaning much, and it varies greatly.

Mi-con-a-cook, Sabele's Algonquin name for Hudson river, may refer to something large, or be derived from mekonook, *to fight with*, as in early battles.

Moos-pot-ten-wa-cho, *thunder's nest*, is his name for Crane's mountain, the highest peak in Warren. This meaning may be partially correct, wadchu being a *mountain*, and pedhacquon, *thunder*, but it might also be from moosompsquehtu, *among the smooth stones*, weathered by ages of exposure.

O-i-o'-gue', *at the river*, where Jogues crossed the Hudson in 1646.

Oregon is a western name, applied to a place here.

Rogh-quan-non-da-go, *child of the mountain*, a name recently applied to Schroon lake.

Sa-ga-more is of recent application here, being a New England title for an Indian king. In the Delaware dialect it is Sagkimau.

Schroon, from Ska-ne-tagh-ro-wah-na, *largest lake*, according to Gordon. The definition is good but the derivation may be doubted, and others have been given.

Se-non-ge-wok, *hill like an inverted kettle*, according to Hoffman. This is east of Hudson river and 4 miles north of Luzerne. It is also called Segongenon or Mount Kettle-bottom.

Skmo-wah-co is Sabele's name for Schroon river, though the name may refer to Schroon mountain, wadchu meaning *mountain*.

Sknoo-na-pus is his name for Schroon lake, nippis being *a lake*. Sohke-num-nippe means *he pours out water*.

Te-kagh-we-an-ga-ra-negh-ton was a mountain west of Lake George in 1755. Tekagh is locative in this.

Waw-kwa-onk is Sabele's name for the head of Lake George, meaning *place at the end*.

WASHINGTON COUNTY

An-a-quas-sa-cook was the title of a patent issued in 1762, and a village in Jackson retains the name. It may be derived from anaqushauog, *they trade*, with a reference to early transactions.

Ca-nagh-si-o-ne is a name for the Two Rocks, 10 miles below Whitehall, but the meaning has no reference to these. It is probably from Konosioni, to show that the land there was really in the Iroquois country.

In 1766 Governor Pownall spoke of "Lake Champlain, or, as the Indians call it, Caniaderiguarûnte, the lake that is the gate of the country." This more properly belongs to the lake north of Ticonderoga, but might be applied to the whole. Gallatin gives kunnookorloonteh as the Mohawk word for *door*.

Caniaderi Oit, *tail of the lake*, is given by several for Lake Champlain and applies to its long and narrow southern end.

Cos-sa-yu-na, *lake at our pines*, is applied to a lake, creek and mountains, and is derived from coos or cowhass, *white pine*. The full definition was given by some St Francis Indians to Dr Fitch, who restored this name to the lake in Argyle.

Di-on-o-en-do-ge-ha, a creek east of the Hudson in 1683, at the northeast corner of the Saratoga tract.

Di-on-on-dah-o-wa Falls. Lower falls on the Batten kill, near and above the Devil's Caldron, Galesville. This name seems the

original of the preceding, and Sylvester applies it to the Batten kill near Fort Miller. It was written Dionondehowe in 1709, and properly belongs to the creek. A. Cusick defined it, *she opens the door for them*.

Hoo-sick river is partly in this county.

Spafford said of Whitehall: "The Northern Indians named this place, Kah-cha-quah-na, *the place where dip fish*, at the foot of the falls, near the Village." This seems an Iroquois word.

Ka-non-do-ro has been applied to the Narrows of Lake Champlain, but Capt. John Schuyler called a place north of Crown Point by this name in 1690.

Kin-gi-a-qu-a-to-nec, a short portage between Fort Edward and Wood creeks, in Kingsbury.

Mag-kan-e-we-ick creek was mentioned in 1688, some Scaghticoke Indians being there.

Met-to-wee or Pawlet river is in Granville. From meetwe, *a poplar*, or metewis, *black earth*.

On-da-wa was a name for White creek in the town of the same name. A. Cusick defined this *coming again*.

On-der-i-gue-gon, the drowned lands on Wood creek, near Fort Ann. Holden quotes Pownall as defining this *conflux of waters*, but this may be a misquotation.

Pe-to-wah-co, Sabele's name for Lake Champlain, seems to mean *mountain lake*.

Pit-tow-ba-gonk, the name given by Sabattis, seems a corruption of the last, but may be another word. Palmer has it Petawabouque, defined as *alternate land and water*, and gives another form as Petow-pargow or *great water*. Watson made it Petaonbough, *lake branching into two*. Sabele's name seems from petau, *entering*, and wadchu, *mountain*, and is to be preferred.

Po-dunk brook is in the town of Fort Ann, and the name is found in New England and on Long Island. It may refer to a place *where something is brought*, or be derived from petunk, *to put anything into a bag*. Perhaps a better meaning would be *clean place*.

Pom-pa-nuck, *a place for sports*, is now Pumpkin Hook creek in the town of White Creek. French observes that this is said to be a

corruption of the Indian word Pom-pa-nuck, the name of a tribe of Indians who came here from Connecticut.

Ska-ne-togh-ro-wa *largest lake*, is another of Palmer's names for Lake Champlain. This is a corruption of an Iroquois word meaning *large lake*.

Tagh-ka-nick mountains extend into this county.

Ta-kun-de-wide was Harris's bay on Lake George.

Tam-a-rack swamp in Argyle is so called from the Indian name of that tree.

Tigh-til-li-gagh-ti-kook was a name for the south branch of Battenkill.

Tom-he-nack, now Tomhannock, was the early name of a creek in Cambridge, and may be derived from tomogkon, *it is flooded*.

Ty-o-shoke was the Indian name for their large cornfield in the same town, and may be from toyusk, *a bridge*, or tooskeonk, *a ford*.

Wah-co-loo-sen-coo-cha-le-va is Sabele's name for Fort Edward.

Wam-pe-cack creek is in Cambridge, and may mean *place of chestnuts*.

WAYNE COUNTY

As-sor-o-dus for Sodus, has been erroneously defined *silver water*. Morgan wrote it Se-o-dose', and applied it to both Great and Little Sodus bays. In Oneida it is Ah-slo-dose, and on a map of 1771 it is Aserotus. In 1779 it was mentioned as "Aserotus abt thirty-five miles West of Oswego." J. V. H. Clark said the Jesuits called it Osenodus, but I do not find this in the Relations or on their map. The meaning seems lost, but the name may be from asare, *a knife*.

Cha-ra-ton is Sodus bay on a map of 1688, but in the form of ChROUTONS this belongs to Little Sodus bay.

Can-an-dai-gua outlet unites with Ganargwa creek at Lyons, forming the Clyde river. It has its name from the Indian village of Canandaigua, *the chosen settlement*.

Ga-na-at'-i-o, *beautiful* or *great pond*, is Sodus bay on the Jesuit map of 1665.

Ga'-na-gweh or Ganargwa, *a village suddenly sprung up*, is a name of Mud creek and Palmyra.

Baye de Goyogoins (Cayugas) is Sodus bay on Pouchot's map, and Charlevoix gave it the same name.

Hu-ron, an applied name, is usually considered French, but is strongly suggestive of the frequent Huron-Iroquois word *ronon*, *a nation*. Charlevoix derived it from the French word *hures*, *wild boars*, with a fanciful story, but the Hurons were not known to the French by this name for some time. It seems to have been used only after visits to their country, and is probably of aboriginal origin.

Je-dan-da'-go, a landing place east of Jerondokat in 1687.

On-ta'-ri-o, *great* or *beautiful lake*. A town is named from this.

Seneca river is so named from leading to the Seneca county.

Se-o-dose' is Morgan's name for Sodus bay. Blind Sodus bay is farther east, and there are several French names for some of these bays.

So-doms, a creek in the Seneca country in 1726, was called Sodons in 1763, and is usually identified with Sodus.

Squa-gon'-na is given by J. V. H. Clark for the Montezuma marshes, and suggests Morgan's name of Squa-yen'-na, *a great way up*, for another place. This would refer to the tedious passage of the marshes. It might also be derived from the Cayuga word *neskwagaonta*, *toad* or *frog*.

Te-ga-hone'-sa-o'-ta, child in baby frame, is Morgan's name for Sodus bay creek. The first two syllables are locative, and Sodus may have come from the others.

Te-ger-hunk'-se-ro-de, a hill east of Sodus bay and belonging to the Cayugas in 1758. It was called Tegerhunckseroda in 1726, and strongly suggests the preceding name. The name was also applied to hills still farther east, and thus another meaning is possible—even probable.

Thi-o-he-ro, *river of rushes*. Though the name is appropriate through all its course, this name of Seneca river is most significant at the great marshes here.

WESTCHESTER COUNTY

In this county the Indian names are purely Algonquin, several tribes of that family living here.

Ac-qu-a-si-mink creek was by the tract bought in 1695, and east of the Sachus tract. It may be derived from *agweshau*, *wood-chuck*, and locative terminal.

Ac-que-ho-unck is now Hutchinson's or East Chester creek. It has been also written Aqueanounck and Achquechgenom. There are many variations and the name is also applied to a place in West Farms. Tooker derived it from the Delaware word achwowanguen, *high bank*, while others interpret it *red cedar tree*.

Al-ip-conck, *place of elms*, at Tarrytown, has Mr Tooker's valued indorsement. Schoolcraft defined it *place of leaves*.

A-mack-as-sin, *the great stone*, was one of several names for a great rock, near the Hudson and west of the Neperha.

Am-a-walk, an abbreviated name, was in the east part of Yorktown according to Bolton, while Scharf places it in Somers.

A-o-keels pond was in or near Lewisboro in 1708.

Ap-aw-quam-mis or Moquams creek was derived by Tooker from appoqua, *to cover*, mis, *the trunk of a tree*; in full *the covering tree*, perhaps intending the birch. He placed it at Budd's Neck in Rye. Ruttenber assigned the name to Rye Neck. Apawamis and Epawames are variants.

Ap-pa-magh-pogh was a name for a tract near Verplanck's point, bought in 1683, and for a place east of Cortlandt. According to Tooker this is from appoqua, *to cover*, with paug, *water*, and he defines the whole *lodge covering water place*, or a place where cat-tails were cut for mats to be used in covering wigwams.

Ap-pan-ragh-pogh was a general Indian name for lands east of Cortlandtown, according to Bolton, being the same as the last.

Ap-won-nah, in Rye, is *oyster*, but apwonau also means *he roasts*, and may be applied to roasting any shellfish.

A-que-hung much resembles the name of Hutchinson's creek, but is a name of the Bronx. Ruttenber applied it to Byram river and derived it from aquene, *peace*, making it *place of peace*. Tooker, however, assigns the name to a place on Bronx river, deriving it from aquehonga, *high bank* or *bluff*, or else from hocqueunk, *on high*. Staten Island had the same name.

Ar-men-pe-rai or Armenperal is Sprain river. Tooker says the word is much corrupted and the meaning unknown.

Ar-monck, usually defined *beaver*, was an early name for Byram river. This would derive it from the Delaware word amochk, *beaver*. Tooker, however, preferred amaug, *a fishing place*. It is also applied to a lake and to a village in North Castle.

As-ke-wa-en has its name from an undefined personal name.

As-o-qua-tah mountain was in Lewisboro in 1708.

As-pe-tong mountain retains its name and is northwest of Bedford village. Tooker derives this from aspe, *to raise up*, while ashpohtag means something that is high.

As-sum-so-wis was a place in Pelham, and Tooker thought it a personal name.

Be-tuck-qua-pock or Dumpling pond was originally in New York, and is on Van der Donck's map. It is now in Greenwich, Ct., and is sometimes written Petuquapaen. Tooker thought the proper form was Pituquapaug or *round pond*.

Bis-sigh-tick creek was on the north side of some land bought in 1682. Tooker derived this from Pissigh-tuck, *muddy creek*.

Ca-no-pus is from the name of a chief.

Can-ta-to-e or Katonah is sometimes written Cantitoe. It is the name of a chief of 1683, and is applied to the Jay homestead. It is also written Catonah, and may be derived from Ketatonah, *great mountain*.

Ca-ra-nas-ses was mentioned by Bolton.

Cay-way-west or Caquanost was a neck in Mamaroneck, bought in 1661. The first name may be from koowa, *a pine tree*, while the last resembles caukoonash, *stockings*.

Chap-pa-qua pond, hill, springs and station are in New Castle [see Shappaqua]. Tooker made it a boundary, but it might be from the Delaware word scaphacki, *a well watered land*, and this seems better.

Cha-ti-e-mac. In the *Indian in his Wigwam*, Schoolcraft gives this name to the lower Hudson, defining it *stately swan*. Usually he wrote it Shatemuc, *pelican river* [see Shatemuc].

Cis-qua creek [see Kisco]. Tooker says this does not mean *beaver dam*, as some have thought. This and a meadow of the same name appear in an Indian deed of 1700. It is from kishke, *by the side of anything*.

Co-bo-mong, written also Comonck and Cobamong, has been applied to Byram river, and is partly derived from amaug, *a fishing place*. Tooker says that, considered as a boundary, it may represent Chaubun-kong-amaug, *boundary fishing place*. Scharf says the district about Byram lake is called Cohemong, which James

Wood interpreted *where wampum is made*. This seems without support unless in tradition. The name of Cohamong appeared in a deed of 1700, and it has been shortened into Coman. French places Cobamong pond a mile east of Byram pond.

Co-han-sey is a name almost forgotten.

Con-o-val was mentioned by Bolton.

Co-wan-gongh, *boundary place*, is a name in West Farms.

Cro-ton is a personal name applied to a place. Schoolcraft suggested kenotin or knoton, *wind* or *tempest*, as its origin. Tooker preferred the Delaware word kloltin, *he contends*. It is now the name of a river, lake and town, and occurs elsewhere.

E-auk-e-tau-puck-u-son is now Rye Woods. Tooker has Euke-taupucuson or Ekucketaupacuson for a high hill in Rye, as well as the woods. Rutenber writes it Enketaupuenson, and makes it a high ridge east of Blind Brook. In old records the wonder sometimes is that proper names can be read at all. This is interpreted *where a stream widens on both sides; i. e., overflows*.

Go-wa-ha-su-a-sing is a place in West Farms. Tooker considers this a Delaware word, meaning *place of briars*, or *where there is a hedge*. Zeisberger has gawunschenack for *hedge* in that dialect.

Ha-se-co is a meadow on Byram river. Some have derived this from the English word hassock, suggestive here of marshy tufts, but it is an Indian word meaning *fresh meadow* or *marshy land*. Miossehassaky was a meadow adjoining this. The name occurs in New England and elsewhere, and may be translated *a bog*.

Hickory Grove is in Mamaroneck. We have adopted many Indian names of trees and plants, and this is a familiar one.

Ho-ko-hon-gus was near Pocanteco creek.

Hon-ge, the upper part of Blind Brook, may be Aquehung, referring to its higher banks.

Ka-to-nah has been briefly noticed. Tooker defines this as *great mountain*, the prefix keht meaning *great*. It is now a village on Cross river, named from a chief of 1683, who also sold land in 1702.

Ke-a-ka-tis creek is mentioned by Bolton.

Kech-ka-wes creek, near the East river, was a name for Maharnes river in 1649, and may be defined as a *principal stream*, from kehche, *it is chief*.

Ke-ke-shick was a place in Yonkers, and was called Kekeskick in 1639, when it was a general term for Yonkers. Tooker derives this from ketchauke, *principal or greatest place*, and thought there was a stockade there.

Ken-si-co is a village in North Castle.

Kes-kist-konck, a village of the Nochpeems, above Anthony's Nose. Tooker thinks this is the original of Kisko.

Kes-tau-bai-uck or Kastoniuck was a village on Van der Donck's map, and Bolton mentions Kestaubauck creek. Tooker writes this Kestaubnuck, and derives it from Keche-tauppen-auke, *the great encampment*.

Ke-wegh-teg-nack, Kiwigtinock and Heweghtiquack are names for an elbow of Croton river. Tooker derives this from whquae-tign-ack, *land at the head of the cove*.

Kigh-to-wank was called Knotrus river by the English in 1682, and thence may have come the name of Croton.

Mount Kis-ko, according to Tooker, is from kishkituck-ock, *land on edge of a creek*, for the Indian village was thus placed. It is now applied to a village on the west border of Bedford, and also to a tributary of Croton river. Cisqua and Keskisko are variants of this name.

Kith-a-wan or Kicktawank, usually defined *large and swift current*, is Croton river near the Hudson. Tooker makes it *a wild, dashing stream*, from kussi-tchuan. Trumbull defined this word, *it flows in a rapid stream or current*. It was called Kightawonck creek in a deed of 1699, and Kichtawangh in 1663. In a deed of 1685 it is mentioned as a "creek called Kitchawan, called by the Indians Sinksink."

There was a Kitchawanc also in Mamaroneck.

Kit-ta-ten-ny is a name applied to Anthony's Nose by Ruttenber, and defined by him *endless hills*, more properly *very long*. Zeisberger defines kituteney as a *chief town*, but it has a wide application.

Ki-wig-ti-gu, Elbow, on Sauthier's map, is on Croton river, and may be a variant of Kitchawan, but is probably a local term.

The Ko-a-mong purchase of 1683 was the second Indian deed in Bedford.

La-ap-ha-wach-king, *place of stringing beads*, according to

Heckewelder, was a Delaware name for New York and Westchester. The story has been mentioned under the head of New York county. Tooker places this in Pelham and disagrees with Heckewelder, defining the name as a *cultivated field* or *plantation*, from lapechwahacking, *land again broken up*.

Ma-cok-as-si-no, *at the big rock*, is used by Bolton for a tract along the Hudson, but varies from the original name.

Ma-cook-nack point. Sauthier has also a Macookpack pond, but in Dutchess county.

Ma-en-ne-pis creek was mentioned by Bolton. It may be derived from manunne, *it is slow*, and nepis, *water*.

Ma-gri-ga-ri-es or Magriganies lake is in Yorktown. Perhaps something *large*.

Ma-gri-ga-ri-es is also an Indian name for the creek at Peekskill.

Ma-har-nes or Mehanas was also called Kechkawes kill, and flows through Bedford. Tooker gives it as Myanas, Mehanos, Meahagh, etc., and says it was from the name of Mayanne, who was killed in 1683. It means *he who gathers together*. Meanous river appears in a deed of 1700.

Ma-ka-kas-sin is also written Meghkeekassin, Mehkakhsin, Amackassin, etc., and may be derived from the Delaware word meechekachsinik, *at the big rock*. It was a large rock and landmark west of the Neperah, and has been briefly noticed as giving name to a tract of land. It was mentioned in 1682 as a great rock, Meghkeekassin, on the Neperhan. The name was also given to a neighboring stream in the manor grant of Philipseborough, "a rivulet called by the Indians Meccackassin, so running southward to Neperhan." Ruttenber defined it *the great stone*, the one called Sigghes.

Mam-ar'-o-neck has been defined *place of rolling stones*, a manifest error. French says it is "pronounced both Mam-a-rō'-neck and Mam-ar'-o-neck. The latter is more generally used, and is often contracted to Mor-neck or Mar-neck, in common speech." Tooker says the river was named after Mamaronock, who was a chief at Wiquaeskeck in 1644, and he derives it from mohmoanock, *he assembles the people*. Moworronoke is a variant, and Mamarack river was mentioned in 1661. Scharf says the present spelling dates

from the early part of the 18th century, and that the name means *place where the fresh water falls into the salt*, a ledge of rocks marking the division. I have the chief's name as Mamarranack, slightly varying from Tooker's form. His definition is probably correct, the others having no good foundation.

Ma-man-as-quag appears in a Lewisboro deed of 1708, on the northwest corner of the land then purchased, and on the outlet of Mamanasquag pond.

Mam-ga-pes creek was on the west side of the Mamaroneck lands in 1661. A neck east of this was also called by the same name.

Man-gop-son was the west neck at New Rochelle, and a creek had also the same name.

Man-sa-ka-wagh-kin island was mentioned by Bolton.

Ma-nun-ket-é-suck was a place on the sound. Tooker has it Maminketsuck, a stream in Pelham, from manuhketsuck, a *strong-flowing brook*. Early forms suggest other meanings.

Ma-nur-sing is *little island*, according to Tooker, who writes it Minusing. It is in Rye.

Me-a-hagh was Verplanck's Point, according to Ruttenber. On Van Cortlandt's purchase of 1683 Meanagh is a name for Ke-wigh-ta-hagh creek in that purchase, and is retained as Meanagh creek between Verplanck's and Montrose points.

Men-ti-pat-he, a small stream in West Farms, is from a personal name.

Min-na-he-nock, *at the island*, is Blackwell's island.

Min-ne-wies, for Manursing island, has been defined *pine island*, but Tooker says it was called Minnewits, after Peter Minuit.

Mi-os-se-has-sa-ky adds an adjective to Haseco, making it *great fresh meadow* or *marshy land*. It is on Byram river, adjoining Haseco.

Mock-quams is now Blind Brook in Rye. It has another Indian name from which this is a variant, being called Moaquanes in 1660. It seems to mean something rapidly enlarging.

Mo-har-sic or Mohansic lake in Yorktown is sometimes called Cróni pond.

Mo-he-gan lake in Yorktown is called after that important people. Heckewelder's definition may be rejected, and the meaning of *wolf* retained as given by Champlain.

Mo-nak-e-we-go is Bolton's name for Greenwich point.

Mo-pus was a brook in North Salem, and Mr Tooker thought this a variant of Canopus.

Mos-ho-lu or Tibbett's brook in Yonkers. Tooker says this is either made or corrupted, and thus without meaning. It might refer to *smooth stones* or gravel.

Mus-coo-ta, *meadow* or *place of rushes*, a name often given to wet lands or grassy flats, but there is a Muscoota mountain near Croton river. In this case it would be *mountain at the grassy place*, though there might be one on its side. Muscoot river is in Somers, and the lowlands along the Harlem river were also called Muscoota.

In the manor grant of Fordham is mentioned "the first point on the mainland to the east of the island Pepirininan—there where the hill Moskuta is."

Mu-tigh-ti-coos, *the hare*, is from a personal name. Matteglicos and Titicus are variants. This is a branch of the Croton, mentioned in 1699.

My-an-as is a variant of Meanagh.

Na-na-ma is mentioned by Bolton, and may be from the chief Noname.

Na-nich-i-es-taw-ack, an early village in Bedford, is on Van der Donck's map. Tooker derived it from the Delaware word nanat-schitaw-ack, *a place of safety*, and thought it was a fort.

Nap-peck-a-mack, an Indian village at Yonkers. Ruttenber defined this *rapid water settlement*, which Tooker calls erroneous. The same name on Long Island is Rapahamuck, and he thinks both N and R are intrusive, deriving the name from appeh-amack, *a trap fishing place*. Traps were much used.

Nar-a-haw-mis was at the southwest corner of a tract in Lewisboro in 1708.

Nau-a-shin village was mentioned by Bolton.

Na-vish was a tract which included Senasqua meadow in 1683.

Nep-er-han or Nepera creek has an early name, but is sometimes termed Sawmill creek. Land at Nipperha was mentioned in 1666. Ruttenber derives this from nepe, *water*, but Tooker from apehhan, *a trap* or *snare*, which is more satisfactory.

Ne-so-pack pond was on the line of land bought in Lewisboro in 1708. This is from neeshauog, *eels*, and paug, *water* or pond.

Nim-ham mountain was called after a noted chief.

Ni-pi-nich-sen was a fort at Spuyten Duyvil creek, and was on the north side of the creek at Berrian's Neck. Tooker interprets this *small pond*, deriving it from nipisse, the diminutive of nippe, thus making it mean *small water*.

Noch-pe-em has Noapain and Ochpeen as variants, and its sachem was mentioned in 1644. It appears on Van der Donck's map. Tooker makes this a *dwelling place*, but the reason is not clear.

Noname's hill still bears the name of that chief.

O-nox had its name from the oldest son of Ponus, a chief of importance.

Oregon is a western name applied to a village in Cortlandt.

Os-ca-wa-na. The sachem of this place was mentioned in 1690, and the name is now given to Oscawana island, apparently referring to *grass*, or any green herb.

Os-sin-sing, *stone upon stone*, is now the town of Ossining. Sing Sing is derived by Ruttenber from ossin, *a stone*, and ing, *place*, and thence comes *place of stones*. This is the usual general definition. In a deed of 1685 there is mentioned "a creek called Kitchawan, called by the Indians Sink Sink." The former name is that of the Croton river, but both are appropriate for many places.

Pa-cha-mitt was the name of a tribe from the place where they lived, given by Tooker as meaning the *turning aside place*. The chief Pachami had his name from this.

Pa-pir-in-i-men was Bolton's name for Spuyten Duyvil creek, but O'Callaghan applied it to land east of the creek. As early as 1669 a causeway was to be made over marshy land between Papparinimon and Fordham. Tooker assigned it both to the creek and a place at the north end of Manhattan island, and thought it a personal name, meaning to *parcel out* or *divide*. In 1682 was mentioned a creek called "Papparinemo, which divides York island from the main, and so along the said creek or kill as it runs to the Hudson's river." In the manor grant of Fordham is also mentioned "the first point on the mainland to the east of the island Peperiniman." It is evident that it was a general name, covering other local names.

Pa-quin-tuck, *at the clear creek*, was a boundary of the purchase of 1695.

Pas-qua-sheck was an Indian village on Van der Donck's map, and it has unimportant variants. It was a Nochpeem village, placed above Anthony's Nose by Ruttenber. Bolton wrote it Pasquashic, and Tooker defined it *land at the bursting forth*, that is, at the outlet of a stream. Perhaps as good a derivation would make it *place of night-hawks*.

Pa-to-mus ridge was mentioned by Bolton.

Patt-hunck, is given as a personal name for a place by Tooker, and defined as *pounding mortar*. This derivation is not clear, but it might be primarily from petau, *to put into*, whence has been formed petunk, *to put anything into a bag*.

Pa-uns-kap-ham was a place in Cortlandt and seems a personal name.

Pech-quin-a-konck, an Indian village in North Salem, is on Van der Donck's map. Tooker derived this from pachquinakonck, *at the land raised up or high*. Scharf mentions Lake Pehquenna-konck.

Pe-pe-migh-ting was a river in Bedford, derived by Tooker from Pepemightug, *the chosen tree*, probably a boundary mark.

Pep-pen-eg-kek creek and pond in Bedford, is *the chosen stake*, according to Tooker, marking a boundary. Peppensghek or Cross river was mentioned in a deed of 1699.

Pe-quot Mills has its name from an important eastern tribe. Trumbull defines it as *clear river*.

Pe-tu-qua-pa-en was mentioned by Bolton. From puttahwhau, *he entraps*.

Po-can-te-co creek was mentioned in 1680, and was also written Puegkandico the next year. Tooker derives it from pohki-tuck-ut, *at the clear stream*, giving several variations. Weghkandeco he did not mention. Ruttenber gave one form as Pereghanduck, and derived the name from pohkunni, *dark*, and thence pecontecue, *night*, making the whole meaning *dark river*. His first derivation is better than his second. Bolton makes it *a run between two hills*, but the choice is between the first two definitions. The name was placed at Wickers creeke in 1680, that being a general name for this region.

Pock-cot-es-se-wake is a brook in Rye, and was also applied to Mamaroneck. Tooker thought this a personal name, there being a chief called Meghtesewakes. It suggests the next.

Pock-e-o-tes-sen creek is now Stony brook or Beaver dam. Ruttenber wrote it Pockestersen. It may be a corruption of pohpoh-kussu, a *partridge*.

Pock-er-hoe was a village, and Tooker thought it a corruption of Tuckahoe.

Poh-ki-tuck-ut is defined by Tooker *at the clear creek*.

Po-ho-ta-sack creek was mentioned in 1695. It was east of the Sachus tract, and the beginning of the purchase line.

Po-nin-goe or Peningoe, a neck in Rye and the residence of a Siwanoy chief. Tooker thought this a personal name, but it was applied to the town by the Indians, and the tract bought in 1660 had this name. It may be from penackinnu, *it grows and spreads*, like a vine.

Po-nus was a chief's name, meaning *he places (something)*, according to Tooker. Ponewhush, *lay down your burdens* is imperative in the Narragansett dialect.

Po-ti-ti-cus is in Bedford, and Tooker calls it *a trail*, deriving it from Mutighticoos. Something might be added to this definition, but the Potiticus path was mentioned in a deed of 1700.

Pus-sa-pa-num or Pussatanun was a place near Annsville, meaning *a miry place*.

Qua-haug was given by Bolton, and is from po-quau-hock, *round dam*.

Quar-op-pas, or White Plains, was bought in 1683, and includes Scarsdale. Tooker thought it a personal name.

Quin-na-hung was Hunt's point in West Farms. Tooker called it *long high place*, while Ruttenber derived it from quinni, *long*, and ung, *place*. Quinni-onk means *longer than*, and thus would refer to the longest point in the vicinity. It was sometimes applied to the southern part of West Farms.

Ra-ho-na-ness, a plain east of Rye, was considered a personal name by Tooker. It lay on the east side of the Peningoe tract, purchased in 1660, and was also mentioned in 1720.

Ran-ach-que is the Bronx tract or Bronck's land. It was also

called Wanachque, and Ruttenber gives Raraque. Tooker defined it as the *end, stop or point*, which is a good definition.

Rip-po-wams was a place at Stamford, on both sides of Mill river. It was also called Nippowance, and Tooker thought it from nipau-apuchk, *standing rock*. It was the name of a tract of land, and was assigned to Connecticut in 1655.

Sach-ke-ra, a place in West Farms. *Extended land*.

Sach-us or Sackhoes was on the site of Peekskill. Tooker thought it a personal name, but defined it as the *mouth of a stream*, comparing it with Saugus or Lynn in Massachusetts.

Sack-a-ma Wick-er is *sachem's house*.

Sac-ra-hung or Mill river is derived by Ruttenber from sacra, *rain*, but Tooker writes it Sackwahung, places it in West Farms, and makes it a variant of Aquehung, *a high bank*.

Sa-cun-yte Na-pucke was a place in Pelham, derived by Tooker from Sakunk Napi-ock, *at the outlet of a pond*.

Sa-per-wack is a bend in a stream in West Farms. *Extended land*.

Sap-rough-ah was a creek in the same town. *Land spread out*.

Sas-sa-chem or Sachem creek.

Sen-as-quæ Neck or Croton Point. Tooker derived this name from wanasque, *a point*, and said Wanasquattan was a similar name on Long Island, but without giving location.

Sen-sin-ick, *stony place*, is like Sing Sing.

Se-pack-e-na was a small creek at Tarrytown, on the north line of a purchase by Philipse. Tooker defined this and some similar names as either *land on a river* or *extended land*, sepagenum meaning *he spreads out*. Its relation to sepu, *a river*, is less obvious but may be traced.

Se-pe-a-chim creek is mentioned by Bolton. The name is descriptive of the creek or river, or may be derived from sepagenum.

Sep-par-ak, *land on a river*, is a place in Cortlandt, where it is also a name for Tanracken creek. In all these names river comes first.

Se-wey-ruc was a name for Byram river in 1649, being a boundary of the land then sold. It may be from seahwhoog referring to *scattered* or *loose wampum*.

Shap-pe-quæ is in Bedford and New Castle, and the name is

applied to Shappequa hills. Chappaqua is a variant. Tooker defined it as a *boundary* or *place of separation*, which is the meaning of chadchapunum. Bolton said it meant "a vegetable root." In this case it might be from tschuppik, called "Aaron root" by Zeisberger. Chipohke, *unoccupied land*, sounds much like this name, and seems as good a derivation as those mentioned, if not very much better.

Sha-te'-muc was a name for the lower Hudson, and Schoolcraft defined this *Pelican river*, from shata, a *pelican*, though he did not know of this bird there. It does, however, occur far inland in New York. He afterward made it mean *the stately swan*. Washington Irving seems to have first used the name in print.

Shin-ga-ba-wos-sins was defined by Tooker as a *place of flat stones*. Other derivations might be suggested. Shingebis is a western name for the *diver*.

Ship-pam is New Rochelle and was mentioned in 1640. Tooker thought this a personal name, derived from keechepam or *shore*.

Sho-rack-ap-pock, the junction of Spuyten Duyvil creek with the Hudson. In the manor grant of Philipseborough the creek is called "the kill Shorackkapock," forming part of the south line. Tooker places the name at the outlet, writing it Shorakapcock, and defining it as *far as the sitting down place* or portage. The need of a portage is not clear.

Sick-ham, a place in Cortlandt, Tooker thought a personal name.

Sigg-hes was a great boulder and landmark in Greenburg. In one deed it is mentioned as "a great rock called by the Indians Sigghes." It was also called Meghkeekassin, *the great stone*. Tooker derives it from siogke-ompsk-it, *at the hard rock*.

Sin-na-mon was mentioned by Bolton.

Sint Sinck is derived by Tooker from the Delaware word asine-sing, *stony place*. Maetsingsing, on the Delaware river, thus means *place where stones are gathered together*. In various forms it frequently occurs. Locally the name was written Sintinck in 1650.

Si-o-as-cock is one of Bolton's local names.

The Si-wa-noys were a people living on the sound and East river, from Norwalk to Hellgate. They were probably Suwanoes or *south people*.

Sna-ka-pins is now Cornell's Neck. Tooker thought this a per-

sonal name, but also considered that it might be from sagapin, a *ground nut*.

So-cak-a-tuck, *mouth of a stream*, is a place in Pelham.

Suck-e-bouk or Suckebort, in Bedford, has been anglicized to Suckabone. Tooker writes it Suckehonk, *black place* or marsh.

Tam-mo-e-sis was a small creek near Verplanck's Point, on the south side of which land was bought in 1683. Tooker thought this a personal name, meaning *little wolf*. This derivation is not very clear, and the name may have some reference to the beaver, which is tamaque in Delaware, and from which the name of Tammany is derived.

Tan-ke-ten-kes or Tantiketes, a people living back of Sing Sing. Tooker defines this as *those of little worth*.

Tan-ra-ken or Tanrackan creek was near Senasqua meadow. It was derived from tannag, a *crane*, by Tooker, and was also called Sepperack creek. It might also be defined a *fertile place*.

Tap-pan bay has the form of Tuphanne, meaning *cold spring*, according to Heckewelder, but was often written Tappaen.

Tat-o-muck is a name for Mill river in Poundridge. Tooker says that part of the name is lost, and that it probably meant *crab fishing place*.

Ti-ti-cus is abbreviated, as the name of a river, from Mughtiti-coos, the name of an early chief.

To-quams was a tract of land mentioned in 1640. Tooker thought it indicated a boundary mark, meaning *at the round rock*. Toquamske was another form.

Tuck-a-hoe was a name applied to the root of *Orontium aquaticum*, from which the Indians made a kind of bread. The word is derived from p'tuckwe, and the name is given to a village and hill in Yonkers.

Um-pe-wauge pond was on the line of the Lewisboro purchase of 1708.

Wac-ca-back lake in Lewisboro may be derived from wequa-baug, *end of the pond*.

Wa-chi-e-ha-mis, a pond on the Van Cortlandt purchase of 1695. From wadchuemes, a *hill* as contrasted with a mountain, and thus, with proper designation, *pond on a hill*.

Wam-pus pond was called after a resident chief of the Tanke-

tenkes. Tooker rendered this name *opossum*, which is waping in Delaware.

Wa-na-ka-wagh-kin of 1683 is now Iona island, *a pleasant place*.

Wau-ma-in-uck is Bolton's name for Orienta, which Scharf says is an error, and that East Neck should have been Mamaroneck, agreeing with French. Tooker accepts Bolton's name for Delancey's Neck, defining it *land round about*.

Weck-qu-a-es-keck is the more frequent form of a very variable name. In a deed of 1682 the tract thus called extended "southerly to a creek or fall called by the Indians Weghquagsike." In another the creek is called Weghqueghe. It was Wickerscreeke in 1680, and Wechgaeck in 1642. O'Callaghan included under this name a tract from the Hudson to the East river, defining it as the *country of birch bark*, from wigwos, *birch bark*, and keag, *country*. Bolton made it *place of the bark kettle*, which was made of birch. Tooker wrote it Weckquaskeek, saying that Bolton's definition was wrong, and that it should be *at the end of the marsh or bog*.

Wegh-kan-de-co is a name for Pocanteco, slightly changed.

We-nan-ni-nis-si-os, a small pond on Van Cortlandt's purchase, may be derived from weenomesippog, *a grapevine*.

Wen-ne-bees, a place in Cortlandt. Tooker says it is a personal name, but with locative might mean *at the good tasted spring*.

We-puc creek may be derived from weepit, *a tooth*, but woapeck, *ginseng*, is better.

Wes-se-ca-now for Weckquaeskeck. The chiefs of Wossecamer and Wescawanus were mentioned in 1690.

Wheer-cock was the southeast corner of the Lewisboro purchase of 1708.

Wi-ki-son island in the East river. The name may refer to *reeds*.

Wish-qua appeared as a tract north of Croton river in 1685. It is applied to Canopus creek, and Tooker defines it *the end*, probably from wanashque.

Wo-nonk-pa-koonk was the northeast corner of the Lewisboro purchase, and may now be in Connecticut. It may be a contraction of Wunnompamukquok, *in an open place*.

Wys-qua-qua creek was at Dobbs Ferry. It may be from weh-quohke, *the end of the land*, either as a boundary or from crossing the river.

WYOMING COUNTY

Cat-ta-rau-gus creek and lake are in the town of Java.

Ca-yu-ga creek is partly in this county, and flows toward Buffalo.

Chi'-nose-heh-geh, *on the side of the valley*, is Morgan's name for Warsaw.

Ga-da'-o or Gar-dow', *bank in front*, is his name for the Mary Jemison Reservation, and Gardeau was a nickname for her husband. She said it was not named from him, but from a hill called Kautaw by the Senecas, meaning *up and down*. A. Cusick defined it *muddy place*.

Ga-da-ges-ga'-o, *fetid banks*, is Morgan's name for Cattaraugus creek, but this name properly applies to the lake shore at its mouth.

Ga-na'-yat is his name for Silver lake and outlet. A. Cusick defined this *stone at the bottom of the water*.

Genesee river and its upper falls are here.

O-at-ka, the *opening*, is Morgan's name for Allen's creek.

Pe-o'-ri-a village is in Covington, having a western name.

Te-car'-ese-ta-ne-ont, *place with a signpost*. Wyoming village.

To-na-wan'-da creek, *swift running water*.

Wis'-coy creek is Owaiska, *under the banks*. Derived from this is East Coy creek, as a contrast in sound.

Wy-o'-ming is an introduced Pennsylvania name. Heckewelder said of the Susquehanna: "The north branch they call *M'chewamisipu*, or to shorten it, *M'chwewormink*, from which we have called it Wyoming. The word implies, *The river on which are extensive clear flats*." The Moravians usually wrote it *Wajomik*, meaning *great plains* or *bottom lands*. The Iroquois name meant the same, but not the one Heckewelder gave.

YATES COUNTY

Ah-ta'-gweh-da-ga is well represented by its usual name of Flint creek. Atrakwenda is the Cayuga word for flint. More exactly the name is *the place where there is flint*, an important thing in early days.

Can-an-dai'-gua lake takes its name from the Indian village, *the place chosen for a settlement*. As in other cases the lake had several Indian names.

Ge-nun-de'-wah is usually applied to Nundawao in the town of

Naples, with a tradition that the Senecas originated there. Hence the name is translated *people of the hill*. The location is evidently wrong in connection with the story, which clearly belongs to Bare Hill, on the east shore of Canandaigua lake. Seaver tells the story of the great serpent there in his account of Mary Jemison, but it is well known on all the New York reservations.

Ka-shong' creek had many names in the journals of the Sullivan campaign, or rather the village destroyed there had. Among these were Gaghsonghgwa, Gaghasieanhgwe, Gaghsiungua, Kashanqash, etc. The present name has been interpreted *the limb has fallen*.

Ke-u'-ka, *boats drawn out*, is now commonly applied to Crooked lake. The name probably alluded to a portage across Bluff point, and differs little from Cayuga in its proper sound.

O-go'-ya-ga, *promontory extending into the lake*. This also approximates Cayuga and Keuka in primitive sound, and may be compared with D. Cusick's definition of Goiogogh or Cayuga, *mountain rising from the water*.

The common name of Seneca lake has already been considered. It had several others.

She-nan-wa'-ga was a name given to Kashong in several journals of the Sullivan campaign, and is distinct from those in which the present name can be traced. In fact in one it is given as an alternate name.

GENERAL NAMES

NEW YORK

There are some names of a general character, or which can not now be assigned to their proper places. Among these are those mentioned as villages of the three principal Iroquois clans in one of the condoling songs, which follow as given in my Canadian copy. To the Turtle tribe is given Ka-ne-sa-da-keh, *on the hillside*, which was long the name of a village near Montreal, taken there by Mohawk emigrants. Other early villages of this clan were On-kwe-i-ye-de, *a person standing there*, Wagh-ker-hon, Ka-hen-doh-hon, Tho-gwen-yah and Kagh-hi-kwa-ra-ke.

To the Wolf clan are assigned Kar-he-tyon-ni, *the broad woods*; Ogh-ska-wa-se-ron-hon, *grown up to bushes again*; Gea-ti-yo, *beautiful plain*; O-nen-yo-te, *protruding stone*; Deh-se-ro-kenh, *between two lines*; Degh-ho-hi-jen-ha-ra-kwen, *two families in a long house*,

one *at each end*; Te-yo-we-yen-don, *drooping wings*, and Ogh-re-kyon-ny.

The Bear clan have De-ya-o-kenh, *forks*, usually of a river; Jonon-de-seh, *it is a high hill*; Ots-kwi-ra-ke-ron, *dry branches fallen to the ground*; and Ogh-na-we-ron, *the springs*. Later villages are mentioned as belonging to this clan. These are Kar-ha-wen-raidough, *taken over the woods*; Ka-ra-ken, *white*; De-yoh-he-ro, *place of rushes* or flags; De-yo-swe-ken, *outlet of the river*; and Ox-den-keh, *to the old place*. Some of these names are familiar in connection with recent places.

The Iroquois country was Akanishionegy, *land of the Konosioni*, as mentioned by the Seneca chief Canassatego, not the Onondaga of that name.

Ha-who-na-o is the Onondaga name for North America, which they thought a great island. Schoolcraft called it A-o-na-o.

Ka-noo'-no is *fresh-water basin*, according to Brant-Sero, who called it the name of New York harbor in Mohawk, thence applied to the city and State. Morgan gave Ga-no'-no as the Seneca form, but said the meaning was lost. A. Cusick recognized a reference to water, but gave no exact definition. Bruyas gave but two Mohawk words approaching this, one of which was gannonna, *to guard*, which might refer to soldiers on duty at the mouth of the Hudson. The other is gannona, *bottom of the water*, like the Canadian definition. It might also be corrupted from the Mohawk gannhoha or kanhoha, *a door*. This also would be appropriate to the port of New York, and resembles the name now used.

Before the Revolution the Iroquois called the American party was'-to-heh'-no, *people of Boston* or *Bostonians*, and this is their general name for our people still. The latter term was much used by the loyalists and the Indians adopted it. As the Iroquois had no labials Wasto was their nearest approach to the sound of Boston.

After Sullivan's campaign the Senecas called George Washington Honandaganius, *destroyer of towns*, and this has been the Iroquois name for all the presidents since. The Oneida form is An-nata-kau'-yes. Some French governors had the same name, and some Seneca chiefs were also thus called.

Zeisberger gave the Onondaga name of the Dutch in New York as Sgach-nech-ta-tich-roh-ne, *a people who came from across the*

water. One of their names for an Englishman was Tiorhaenska, because they dwelt where the morning began; that is, either in England or New England. A common name for Europeans was Asseroni, *makers of axes or knives*.

PENNSYLVANIA

A few Pennsylvania names are of interest as relating in some way to New York. Ashaagoon, *big knife* or *sword* is now the Iroquois name for Pennsylvania and the states farther south. This was first given to Virginia, and is thus mentioned in the conference of 1721: "Assarigoe, the name of the Governors of Virginia, which signifies a Simiter or Cutlas, which was given to Lord Howard, anno 1684, from the Dutch word Hower, a Cutlas." The Iroquois were fond of playing upon words, and hence came the well known term of Long Knives.

The proper name for the governors of Pennsylvania has the same character, as mentioned in the same conference: "Onas, which signifies a Pen in the language of the 5 Nations, by which name they call all the Governors of Pennsylvania, since it was first settled by William Penn." The Delawares used the name of Miquon, with the same meaning, but Zeisberger wrote it Migun.

Ach-wick, *brushwood fishing place*, is variously spelled. It was the name of a stream and early town where the Iroquois at one time kept a viceroy or half king.

Boucaloonce was also called Conawaago in 1758, near the New York line.

Casyonding creek was mentioned as an affluent of Allegany river in 1791, and was the Broken Straw.

Conewango creek was also mentioned that year.

Cayantha or the *cornfields*, was Cornplanter's town, apparently named from him.

Cheningue' of 1749 has been placed at Warren.

Coaquannock, *grove of tall pine trees*, is a name assigned to Philadelphia.

Conestoga, name of place and Indians, corrupted from Andas-toegue', the ancient foes of the Iroquois, *people of the cabin poles*.

Doenasadago, near Conawago and on Conawago creek. Cornplanter's town of Onoghsadago was the same. Shenango is another

local name at the junction of Conewango creek and the Allegany.

Diahoga was Tioga, now Athens. This is from *teyogen*, *anything between two others*, or, as commonly used, *teihohogen*, *forks of a river*. Heckewelder gave a very erroneous definition of the word, saying: "Tioga is corrupted from Tiao'ga, an Iroquois word signifying a *gate*. This name was given by the Six Nations to the wedge of land lying within the forks of the Tioga (or Chemung) and North Branch—in passing which streams the traveler entered their territory *as through a gate*. The country south of the forks was Delaware country." The latter did not own it, but the Iroquois allowed them to live there.

Ga-na-ta-jen-go'-na, *big town*, was Zeisberger's Onondaga name for Philadelphia.

Ginashadgo. Cornplanter wrote from this in 1794, and it seems an erroneous form of the name of his town.

Goschgoschunk, mentioned in 1766, is now Tionesta. It seems to mean *ferrying place*.

Ingaren was a Tuscarora village destroyed at Great Bend in 1779.

Onochsae, *hollow mountain*, mentioned by Cammerhoff at Mehopen. The name also occurs in New York, but in their travels the Iroquois placed many names in other states.

Osgochgo was mentioned by Spangenberg in his journey to Onondaga in 1745. It is now Sugar creek, and in 1737 Weiser called it Oscahu, *the fierce*.

Ostonwackin near the Ostonage is another of these Iroquois names, derived from *ostenra*, *a rock*, one being prominent opposite the Indian village at Montoursville. Often written Otstonwackin.

Panawakee or Ganawaca was a Seneca town north of Tionesta in 1766. The latter form is the correct one, referring to *rapids*.

Paghsekacunk was 6 miles below Tioga in 1757. It was far above that place in 1766.

Quequenakee, *place of long pines*, is Heckewelder's name for Philadelphia.

"Scahandowana alias Wioming," was mentioned in 1755. The first is the Iroquois name, meaning *great plains*.

Senexe was the Iroquois name of the west branch of the Susquehanna.

Sheshesquin, a Delaware town below Tioga, destroyed in 1778. It has been called Calabash town, the word meaning the gourd used for rattles.

Shamokin, now Sunbury, was a noted place and the seat of the Iroquois viceroy Shikellimy. This was his Delaware name. Shamokin is derived from the Delaware schachamekhau, *eel stream*.

"Tsanogh alias Shamokin" was mentioned in 1755. It was also called Tsinaghsee, which was its Iroquois name.

Tenachshagouchtongu, *burnt house*, is a name for O'Beal's (Cornplanter's) town in 1794.

Tenkghanacke was as far above Wyoming as Fort Allen was below. Tunkhannock.

Tschochniade was the Iroquois name for Juniata river in 1752.

Washinta was the falls on the Susquehanna to which the Onondagas and Cayugas extended the protection of New York in 1684. This is a contraction of Tawasentha, the Mohawk word for *water-fall*.

Wyalusing, *home of the old warrior*. Luken defines it "Ye Great Big Old Man's creek, or Old Man's town." Reichel said that M'chwihilusing signified the *place of the hoary veteran*, from mihi-lusis, *an old man*. A noted mission. The Iroquois called it Gahontoto, *to lift the canoe* at the falls there.

Yoghroonwago, a Seneca town destroyed in 1779, by Brodhead.

Pennsylvania Indian names have had much attention, and as much of the province was subject to the New York Iroquois after 1675, their local names abound.

NEW JERSEY

Absecom, a beach 16 miles southwest of Little Egg Harbor. Schoolcraft derived this from wabisee, *a swan*, and ong, *place*.

Acquackinac was an Indian town on the Passaic, 10 miles north of Newark. Schoolcraft's fanciful derivation was from aco, *a limit*, misquak, *red cedar*, and auk, *stump of a tree*.

Ahasimus was opposite New York, and was sold in 1630. A tract north of this and reaching to Hoboken was sold the same year.

Amboy, from emboli, a place resembling a bowl or bottle, according to Heckewelder.

Apopalyck was a name of Communipaw in 1649.

Arissheck was Paulus Hook, now Jersey City. The island called Aressick, in New Jersey, was sold in 1630.

Arromsinck was sold by the Newesingh Indians in 1663.

Epating, in the rear of Jersey City, is from ishpa, *high*, and ink, *place*. Rутtenber makes this Ishpatink or Espating, *a high place*, applied to Snake Hill.

Gamonepa, the original of Communipaw, was mentioned in 1660, and was called Gemoenepa in 1674. It may be derived from chemaun, *a canoe*.

Hackinsack or Ackkinkashacky is defined by Rутtenber as the *stream that unites with another in low level ground*. Its chief was mentioned in 1655 and 1660, and the people earlier.

Hackingh, opposite New York, was sold with Hobocan in 1630, and Rутtenber unites them as Hoboken-hacking.

Haququenunck or Aquackanonk was at Patterson.

Hobocan, now Hoboken, was sold in 1630. The name is usually referred to tobacco pipes, but means something *crooked* or *bent*. Hence Rутtenber thought it might here be defined as *crooked shores*. Schoolcraft said there was a prominent Dutch family of this name in Amsterdam in colonial days, but it is clearly an Indian name.

Mankackkewachky is a name for Raritan Great Meadows.

Mingaghque was a Dutch village in Bergen in 1674.

Naosh, *point surpassing all others*, is Schoolcraft's name for Sandy Hook.

Narowatkongh was sold by the Newesingh Indians in 1663.

Passaic is from pakhsajek, *a valley*.

Pemrepogh, a Dutch village in Bergen in 1674.

Pompton, *crooked mouth*, is thus defined by Rутtenber, from the way in which the Ringwood and Ramapo flow into the Pompton.

Potpocka or Ramspook, according to Rутtenber, is *a river which empties into a number of round ponds*.

Raritan is a *forked* river, according to Rутtenber. The Raritans once lived at Wiquaesheck, and had no chief in 1649. They abandoned their later lands because of floods and enemies.

Sankhicans, *fire workers*, were Indians on the west side of New York bay.

The Dutch were called Schwonnack, *people of the salt water*, in 1655. Their Iroquois name was Aseronni, *ax makers*.

Sheyickbi was a Delaware name for most of New Jersey. Heckewelder gave this as Schiechpi, *flat land bordering on the sea, or marshes*.

Totama, for Passaic falls, according to Ruttenber, was to sink or be *forced down by the weight of water*.

Wachtung, *mountain*. A range of hills 12 miles west of the Hudson.

Weehawken, *rows of trees*, with some reference to the Palisades.

CANADA

It seems well to note a few Canadian names bordering on New York or connected with its history, omitting some already mentioned.

A-ga-rit-kwas was an Iroquois name for the Hurons.

At-ti-gou-an-ton has been applied to Lake Huron, but is a national name.

Ca-na-ga-ri-ar-chi-o was the abandoned Huron country, north of Lake Erie, called Cahiquage or Sweege in 1701.

Ca-nes-se-da-ge was an Iroquois settlement near Montreal in 1699, called Canassadage, a castle of praying Indians in 1700. Stodert wrote it Conasadagah in 1750. It is usually rendered side hill, but is capable of other definitions.

Caugh-na-wa-ga, *at the rapids*, was another Mohawk village near the last. The name was carried from New York and was applied to the Indians living there.

De-se-ron-to, *the lightning has struck*, a place on the north shore of the Bay of Quinte, called after a Mohawk chief, once a great warrior.

De-tyo-de-nonh-sak-donh, *the curved building*, is St Catharine.

Ga-nan-o'-que in 1695 was mentioned as "Gannanokouy, six leagues from Fort Frontenac." It has been interpreted *wild potatoes*, and also rendered Kahnnonnokwen, *meadow rising out of the water*.

Ga-na-ta-ches-ki-a-gon, a Cayuga village near Port Hope in 1671, but some place it near Bowmansville.

Ga-ne-i-ous, a Cayuga town of 1673, retains its name.

Ga-noun-kou-es-not, and Ka-nou-en-es-go were islands at Frontenac in 1674.

Ga-nu-as'-ke, a Cayuga village on the shore of Lake Ontario, near the River Trent, was called Ganeraske in 1673.

Hah-wen-da-ger-ha was a name the Mohawks applied to the Hurons after their overthrow, because they sought refuge on islands. This is derived from gahwendo, an *island*.

Hoch-e-la'-ga, the name by which Cartier designated a town on the island of Montreal. It is an Iroquois word, and Hough suggested its derivation from Oserake, a *beaver dam*. Atsaroguan, *the noise of many who are talking*, is quite as near as this, and might refer to the voice of the people or the roar of the rapids, but both words are conjectural.

Iroquois or Richelieu river had the first name because the Mohawks invaded Canada by this stream.

Ka-nack-ta-neng is a book imprint for the Lake of the Two Mountains near Montreal.

Ka-na-ti-och-ta-ge, a place where some Dowaganhaes settled in 1700, on the north shore of Lake Ontario near the Senecas.

Kat-si-da-gweh-ni-yoh, *principal council fire*. This is the Canadian Onondaga name for Ottawa city.

Ke-be-nong is the imprint for Quebec in Chippewa.

Ken-te or Quinte' was a Cayuga town of 1673, 12 leagues from Ganeraske, and probably on or near the site of Nappane.

Mis-si-sau'-ga. De la Potherie derived this from missi, *several*, and sakis, *mouths of rivers*, which is nearly correct. Others make it from missi, *great*, and sakiegun, *lake*.

Mo-ni-ang is the imprint for Montreal in the Nipissing dialect.

O-dish-kua-gu-ma, *people at the end of the water*, is the Ojibwa name for the Algonquins at the Lake of the Two Mountains, near Montreal.

Oh-ron-wa-gonh, *in the valley*, is Hamilton. As an imprint it appears as Oghroewakouh and Oghronwakon.

O-non-di-o was the name for the French governor, and from this Onontioke appears as an imprint for Paris.

O-pish-ti-ko-i-ats is the imprint for Quebec in Montagnais.

O-tin-a-o-wat-wa was an Iroquois village near Burlington bay, visited by La Salle in 1669, but Gallinée's journal places it at Grand river.

Skan-ya-da-ra-ti-ha, *on the other side of the water*, is a general name for Europe, applied to England in Canada.

Ta-ne-wa-wa, Iroquois village near Westover, Ontario, visited by Gallinée.

Tcho-jach-ni-age was on the north shore of Lake Ontario, near the Senecas.

Te-gi-a-ton-ta-ri-gon, *two rivers which reunite*. Early name for Quebec.

Te-i-o-ta-gi, Tiohtiaki and Tiohtake are book imprints for Montreal.

Tha-na-went-ha-go'-weh, *great stream falling*. Canadian Onondaga name for Niagara Falls.

Ti-och-ti-a-ge, Iroquois name for Quebec in Cammerhoff's journal, and thence Tiochtiagega for Frenchmen. It should be Montreal.

T'kah-eh-da-donk, *land barrier before the entrance*. Canadian Onondaga name for Hamilton.

To-ne-qui-gon creek near Fort Frontenac on Sauthier's map.

To-ronto or Tarento was a French post in 1687, and the "portage of Taronto" appeared.

Tsi-ka-na-da-he-reh, *property on a hill*, is Brantford.

Tsit-ka-na-joh, *floating kettle (money)*, is Ottawa.

Ty-on-yonh-ho-genh, *at the forks*. Paris, Ontario.

Un-non-wa-rot-she-ra-ko-yon-neh, *at the old hut*. Dundas.

Wa-wi-yat-a-nong or Wyastenong is the Ottawa book imprint for Detroit.

MISCELLANEOUS

New England names have little to do with New York Indian history. The Iroquois had names for their foes there, but not many for places. It will suffice here to say that Wastok appears as the imprint for Boston in a little Seneca book published by the Rev. Asher Wright in 1836. To this name is added tadinageh, *they live far away*. There is also the imprint of Mushauwomuk on an Algonquin book, for the same place, this being an early name for Boston, afterward contracted to Shawmut, and meaning *he goes by boat*.

A Mohawk book of 1813 has the imprint of Skanentgraksenge for Burlington, Vt. Several Canadian imprints have been given.

Among western names the Algonquins called Detroit Wawych-tenok, and the Iroquois termed it Tiughsaghrondy, both meaning *place of turning, or turned channel*.

Aragiske was a name for Virginia in 1686, but it was best known officially as Asaregowa, *big sword*. The Delawares also called the Virginians Mechanschiton, *long knives*.

The Iroquois called Roanoke river Konentcheneke.

Joquokranaegare was an official name for Maryland, used by them.

The Iroquois called the Potomac Kahongoronton, which might mean *to turn the canoe*. Heckewelder defines Potomac, *they are approaching by water, or in a canoe*.

Rather strangely he made the Mississippi, which is the *great river*, a derivation from Namaesi Sipu, *fish river*. In 1750 Cammerhoff was told that the Iroquois called it Zinotarista. D. Cusick said it "was named Ouau-we-yo-ka, i. e. a principal stream, now Mississippi." He made this Onauweyoka afterward, and this is better. Such errors are natural and frequent.

Appendix.

ADDITIONAL NAMES

CATTARAUGUS COUNTY

Ga-nyehs-sta-a-geh, *the hill of chestnuts*, according to Chief Cornplanter is the Seneca name for Perrysburg.

CHAUTAUQUA COUNTY

Dyoh-ge-oh-ja-eh, *grassy place*, is Cornplanter's name for Irving. Irving is at the mouth of the Cattaraugus creek and when first known to white men was a grassy plain where deer in great numbers fed.

CLINTON COUNTY

Saranac. Some Abenakis derive this from Salonack, *sumac buds*, but this is doubtful. More probably it is a corruption of S'nhälô'něk *mouth of a river*.

Sen-hah-lo-ne. The name given by Sabattis as the original of Saranac is more exactly S'nhälô'nek *entrance of a river into a lake*.

ERIE COUNTY

Dyo-a-his-tah, *place of a depot*, is the Seneca name for Angola.

Dyo-ne-ga-de-gus, *burning water*, is the Seneca for the mouth of Big Indian or Burning Spring creek. The name is so given because of the fissure from which a stream of natural gas issues and bubbles through the water. Burning Spring is an important landmark on the Cattaraugus Indian reservation.

Hey-ya-a-doh, *where all roads meet*, is Cornplanter's name and definition for North Collins.

Ka-oh-dot, *standing pole*, is the Seneca name for Brant Center, in allusion to the tall liberty pole which once stood in the public square.

You-a-goh, *place of the hollow*, is Taylor Hollow, an old settlement near Collins.

ESSEX COUNTY

Wahepartenie. Wawôbadenik, *white mountains*, is the Abenaki name for Mt Marcy and perhaps neighboring peaks.

FRANKLIN COUNTY

Ki-was-sa lake at Saranac Lake village. This means *a new word*, but may have been intended for another similar word meaning *a new boat*.

O-see-tah lake, *gray willows*. This is a new name for an expanse of water below Lower Saranac lake.

Po-kui-zas-ne is an Abenaki name for the Saint Regis reservation, probably a corruption of the Iroquois word. Sabattis however, said it meant *half shriek*, in allusion to battles there.

Po-kui-zas-ne-ne-pes is a similar name for Saint Regis lake and a variant of the name above.

Wa-sa-ba-gak, *clear water*, is the Abenaki name for Lake Clear.

HAMILTON COUNTY

Muk-wa-kwo-ga-mak, literally *bog lake*, is the term for a pond of that name.

Ni-gi-ta-wo-ga-mak is the Abenaki equivalent of Forked lake.

Pa-pol-po-ga-mak, *deceptive lake*, from the many bays in Raquette lake.

Pas-kan-ga-sik-ma, *side or branch pond*. Little Tupper lake.

Pa-te-gwo-ga-mak, Bog lake with the same meaning.

Pa-te-gwo-ga-ma-sik, an Abenaki name for Round pond.

Wi-lo-wi wa-jo-i ne-pes, is the Abenaki equivalent for Blue Mountain lake.

ONONDAGA COUNTY

Gar-no-gwe-yoh was a name for Onondaga lake given to A. B. Street by an Onondaga chief in 1847.

Oh-jees-twa-ya-na is Clark's name for the upper part of Butter-nut creek. It suggests Gis-twi-ah-na at Onondaga valley.

Oost-sta-ha-kah-hen-tah, *hole in the rock*. This is a cave at the quarry, commonly called the Cat Hole. It is the traditional place for killing and burying witches.

Te-wah-hah-sa, *road comes right across*. Bear mountain west of Cardiff.

ULSTER COUNTY

Sa-wan-ock was a tract which the people of New Paltz were allowed to purchase in 1683.

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New York State Education Department

New York State Museum

JOHN M. CLARKE, Director

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These reports are made up of the reports of the Director, Geologist, Paleontologist, Botanist and Entomologist, and museum bulletins and memoirs, issued as advance sections of the reports.

Director's annual reports 1904-date.

These reports cover the reports of the State Geologist and of the State Paleontologist. Bound also with the museum reports of which they form a part.

Report for 1904. 138p. 20c. Report for 1905. 102p. 23pl. 30c.

Geologist's annual reports 1881-date. Rep'ts 1, 3-13, 17-date, O; 2, 14-16, Q.

In 1898 the paleontologic work of the State was made distinct from the geologic and was reported separately from 1899-1903. The two departments were reunited in 1904, and are now reported in the Director's report.

The annual reports of the original Natural History Survey, 1837-41, are out of print.

Reports 1-4, 1881-84, were published only in separate form. Of the 5th report 4 pages were reprinted in the 30th museum report, and a supplement to the 6th report was included in the 40th museum report. The 7th and subsequent reports are included in the 41st and following museum reports, except that certain lithographic plates in the 11th report (1891) and 13th (1893) are omitted from the 45th and 47th museum reports.

Separate volumes of the following only are available.

Report	Price	Report	Price	Report	Price
12 (1892)	\$.50	17	\$.75	21	\$.40
14	.75	18	.75	22	.40
15, 2v.	2	19	.40	23	.45
16	1	20	.50	[See Director's annual reports]	

Paleontologist's annual reports 1899-date.

See first note under Geologist's annual reports.

Bound also with museum reports of which they form a part. Reports for 1899 and 1900 may be had for 20c each. Those for 1901-3 were issued as bulletins. In 1904 combined with the Director's report.

Entomologist's annual reports on the injurious and other insects of the State of New York 1882-date.

Reports 3-20 bound also with museum reports 40-46, 48-58 of which they form a part. Since 1898 these reports have been issued as bulletins. Reports 3-4, 17 are out of print, other reports with prices are:

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1	\$.50	9	\$.25	15 (En 9)	\$.15
2	.30	10	.35	16 (" 10)	.25
3	.25	11	.25	17 (" 14)	.30
6	.15	12	.25	18 (" 17)	.20
7	.20	13	.10	19 (" 21)	.15
8	.25	14 (En 5)	.20	20 (" 24)	.40
				21 (" 26)	.25

Reports 2, 8-12 may also be obtained bound separately in cloth at 25c in addition to the price given above.

Botanist's annual reports 1867-date.

Bound also with museum reports 21-date of which they form a part; the first Botanist's report appeared in the 21st museum report and is numbered 21. Reports 21-24, 29, 31-41 were not published separately.

Separate reports for 1871-74, 1876, 1888-96 and 1898 (Botany 3) are out of print. Report for 1897 may be had for 40c; 1899 for 20c; 1900 for 50c. Since 1901 these reports have been issued as bulletins [see Bo 5-9].

Descriptions and illustrations of edible, poisonous and unwholesome fungi of New York have also been published in volumes 1 and 3 of the 48th (1894) museum report and in volume 1 of the 49th (1895), 51st (1897), 52d (1898), 54th (1900), 55th (1901), 56th (1902), 57th (1903) and 58th (1904) reports. The descriptions and illustrations of edible and unwholesome species contained in the 49th, 51st and 52d reports have been revised and rearranged, and, combined with others more recently prepared, constitute Museum memoir 4.

NEW YORK STATE EDUCATION DEPARTMENT

Museum bulletins 1887-date. O. To advance subscribers, \$2 a year or \$1 a year for division (1) geology, economic geology, paleontology, mineralogy; 50c each for divisions (2) general zoology, archeology and miscellaneous, (3) botany, (4) entomology.

Bulletins are also found with the annual reports of the museum as follows:

Bulletin	Report	Bulletin	Report	Bulletin	Report	Bulletin	Report
G 1	48, v. 1	Pa 2, 3	54, v. 3	En 11	54, v. 3	Ar 3	52, v. 1
2	51, v. 1	4	54, v. 4	12, 13	54, v. 4	4	54, v. 1
3	52, v. 1	5, 6	55, v. 1	14	55, v. 1	5	54, v. 3
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7	50, v. 1	5-7	" v. 3	22	" v. 1	Ms 1, 2	56, v. 4
8	53, v. 1	8	55, v. 1	Bo 3	52, v. 1		
9	54, v. 2	9	56, v. 3	4	53, v. 1	Memoir	
10	" v. 3	10	57, v. 1	5	55, v. 1	2	49, v. 3
11	56, v. 1	En 3	48, v. 1	6	56, v. 4	3, 4	53, v. 2
M 2	" v. 1	4-6	52, v. 1	7	57, v. 2	5, 6	57, v. 3
3	57, v. 1	7-9	53, v. 1	Ar 1	50, v. 1	7	" v. 4
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The figures in parenthesis in the following list indicate the bulletin's number as a New York State Museum bulletin.

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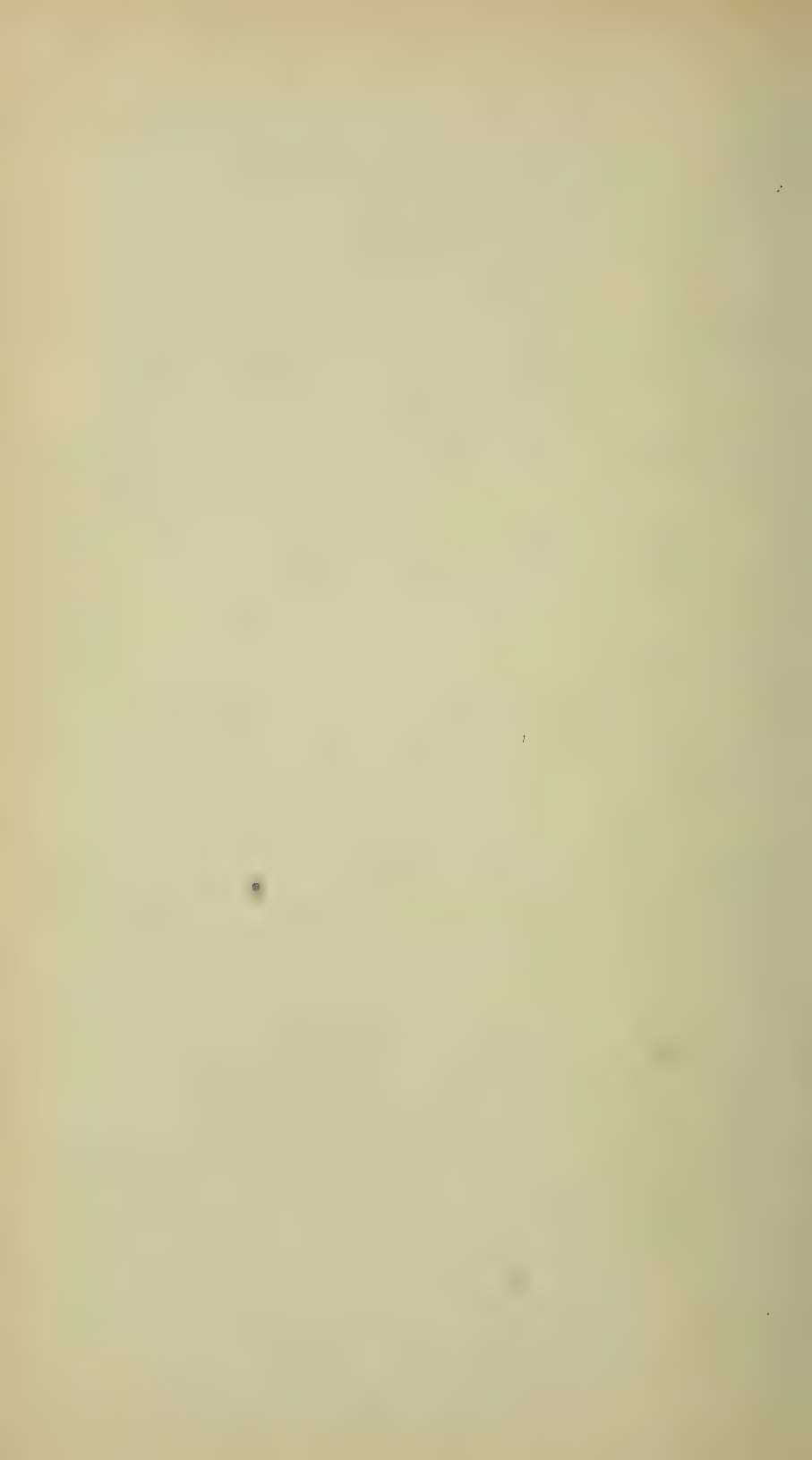
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